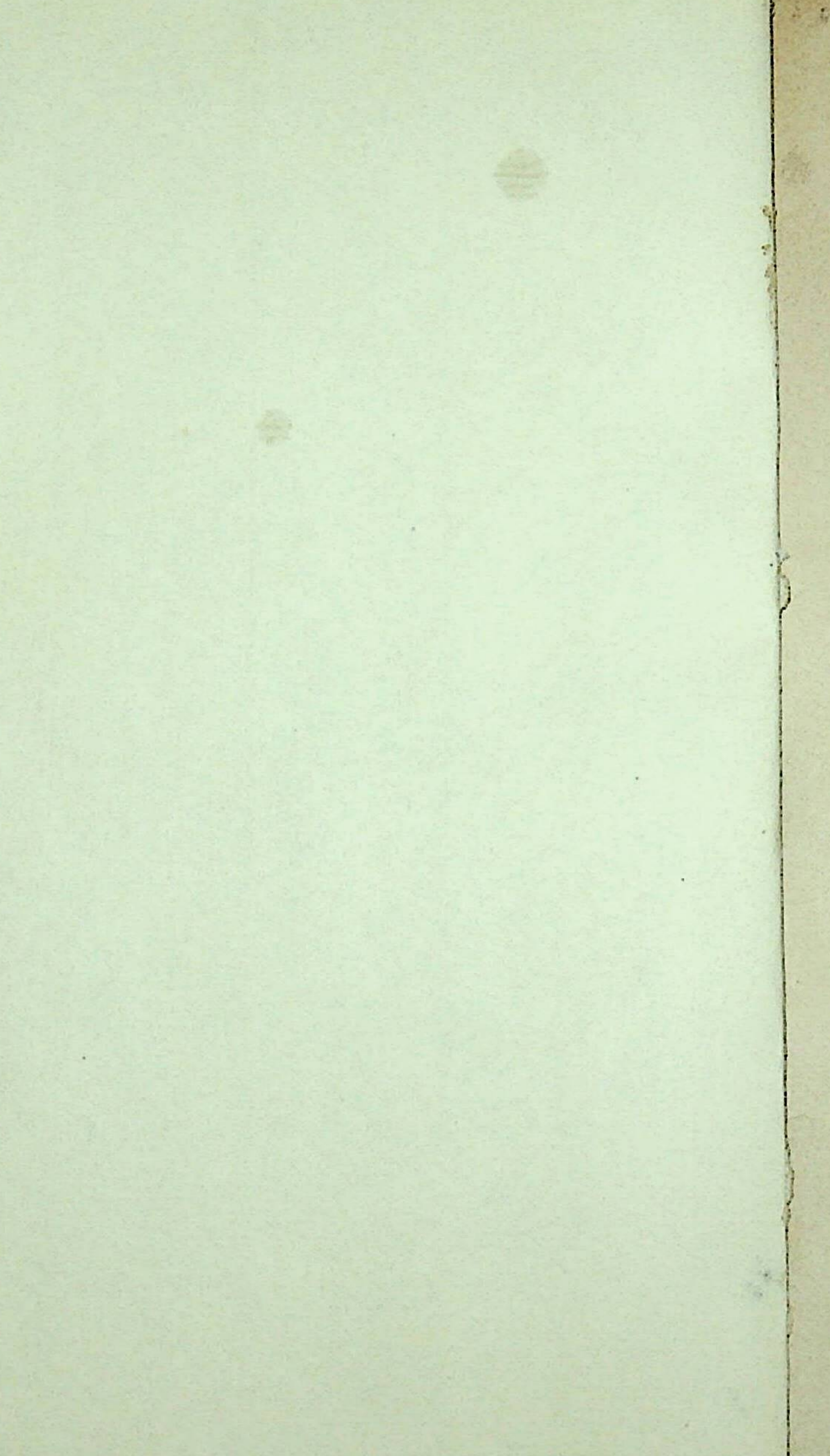
KRISHNAMURTI

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Authentic Report of Twenty-five Talks given by

Krishnamurti

IN LATIN AMERICA

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First Talk in Rio de Janeiro[*]

iends,

As there have been so many misconceptions and misunderstandings the newspapers and magazines concerning me, I think it would best if I made a statement to clarify the position. People generally sire to be saved by another, or by some miracle, or by philosophical eas; and I am afraid that many come here with this desire, hoping at by merely listening to me they will find an immediate solution their many problems. Neither the solution to their problems nor eir so-called salvation can come through any person or any system philosophy. The understanding of truth or of life lies through ie's own discernment, through one's own perseverance and clarity thought. Because most of us are too lazy to think for ourselves. e blindly accept and follow persons or cling to ideas which become ir means of escape in times of conflict and suffering.

First of all, I want to explain that I do not belong to any society. am not a Theosophist nor a Theosophical missionary, nor have I me here to convert you to any particular form of belief. I do not ink it is possible to follow anyone, or to adhere to a certain belief, id at the same time have the capacity for clear thought. That is why ost parties, societies, sects, religious bodies, become means of exploi- tion.

Nor do I bring an oriental philosophy, urging you to accept it. hen I speak in India I am told there that what I say is a western ilosophy, and when I come to the western countries, they tell me at I bring an oriental mysticism which is impractical and useless the world of action. But if you really come to think of it, thought is no nationality, nor is it limited by any country, climate or people. please do not consider that what I am going to say is the result some peculiar racial prejudice, idiosyncrasy, or personal peculiarity. hat I have to say is actual, actual in the sense that it can be applied the present life of man; it is not a theory based on some beliefs id hopes, but it is practicable and applicable to man.

Now the full significance of what I am going to say can be under- ood only through experimenting and so through action. Most of us ke to discuss philosophical questions in which our daily actions have part; whereas, that of which I speak is not a philosophy or a sys-

[*] This talk contains also the substance of the first talk in São Paulo, April 21, 1935.

tem of thought, and its deep significance can be understood only through experiment, through action.

What I say is not a theory, an intellectual belief to be merely discussed, to be argued over; it demands a great deal of thought; and only in action, not by intellectual disputation, can you find out whether it be true and practical. It is not a system to be memorized, nor is it a set of conclusions which can be learnt and automatically carried out. It must be understood critically. Now criticism is different from opposition. If you are really critical, you will not merely oppose, but you will try to find out whether what I say has any intrinsic merit in itself. This demands clarity of thinking on your part, so that you can pierce through the illusion of words, not allowing your prejudices, either religious or economic, to prevent you from thinking fundamentally. That is, you have to think from the very beginning, simply and directly. All of us have been brought up with many prejudices and preconceptions, we have been nurtured in festering traditions and limited by environment, and so our thought is continually perverted and twisted, thus preventing the simplicity of action.

Take, for example, the question of war. You know, so many discuss the rightness and the wrongness of war. Surely there cannot be two ways of looking at that question. War, defensive or offensive, is fundamentally wrong. Now to think from the very beginning with regard to that question, mind must be entirely free of the disease of nationalism. We are prevented from thinking fundamentally, directly, simply, because of the prejudices which have been exploited through ages under the guise of patriotism, with its absurdities.

So we have created through the centuries many habits, traditions, prejudices, which prevent the individual from thinking completely, fundamentally, about vital human questions.

Now to understand the many problems of life, with its varieties of suffering, we must discover for ourselves the fundamental motives and causes, with their results and effects. Unless we are fully conscious of our actions, their cause and effect, we shall exploit and be exploited, we shall become slaves to systems and our actions will be merely mechanical and automatic. Until we can consciously free our actions from their limiting effect, through the understanding of the significance of their cause, unless we consciously free ourselves from the old forms of thought which we have built about us, we shall not be able to penetrate the innumerable illusions which we have created around us and in which we are entrammelled.

Each one has to ask himself what he is seeking, or whether he

is merely being driven by circumstances and conditions, and is therefore irresponsible, thoughtless. Those of you who are really discontented, critical, must have asked yourselves what it is that each individual is seeking. Are you seeking comfort, security, or the understanding of life? Many will say that they are seeking truth; but if they were to analyze their longing, their search, it would be seen that they are really looking for comfort, security, an escape from conflict and suffering.

Now if you are seeking comfort, security, it must be based on acquisition and so on exploitation and cruelty. If you say you are seeking truth, you will become a prisoner to illusion, for truth cannot be run after, searched out; it must happen. That is, its ecstasy is to be known only when the mind is utterly stripped of all the illusions which it has created in the search for its own security and comfort. Then only is there the dawning of that which is truth.

To put it differently, we have to ask ourselves on what are our life, thought and action based. If we can answer this completely, truthfully, then we can find out for ourselves who is the creator of illusions, of these supposed realities to which we have become prisoners.

If you really think about it, you will see that your whole life is based on the pursuit of individual security, safety and comfort. In this search for security, naturally there is born fear. When you are seeking comfort, when the mind is trying to evade struggle, conflict, sorrow, it must create various avenues of escape, and these avenues of escape become our illusions. So fear, which is the outcome of individual search for security, is the breeder of illusions. This drives you from one religious sect to another, from one philosophy to another, from one teacher to another, to seek that security, that comfort. This you call the search for truth, for happiness.

Now, there is no security, no comfort, but only clarity of thought which brings about the understanding of the fundamental cause of suffering, which alone will liberate man. In this liberation lies the blessedness of the present. I say that there is an eternal reality which can be discovered only when the mind is free from all illusion. So beware of the person who offers you comfort, for in this there must be exploitation; he creates a snare in which you are caught like a fish in a net.

In the search for comfort, security, life has come to be divided into the religious or the spiritual, and the economic or the material. Material security is sought through possessions which give power and

through that power you hope to realize happiness. To attain this material security, power, there must be exploitation, the exploitation of your neighbour through a system deliberately set up and which has become hideous in its many cruelties. This search for individual security, in which is included one's own family as well, has created class distinctions, racial hatreds, nationalism, ending eventually in wars. And curiously, if you consider it, religion which should denounce war, helps its furtherance. The priests, who are supposed to be the educators of the people, encourage all the inanities that nationalism creates and which blind people in moments of national hatred. And you create the system, based on individual security and comfort, which you call religion. You have created the religious organizations which are merely crystallized forms of thought and which assure personal immortality.

I will go into this question of immortality in one of my later talks.

So through the search for individual security, through the demand for individual continuance, you have created a religion that exploits you through priestcraft, through ceremonies, through so-called ideals. The system which you call religion and which has been created through your own demand for security has become so powerful, so realistic, that very few free themselves from its weight of crushing tradition and authority. The very beginning of true criticism lies in questioning the values that religion has set about us.

Now in this frame each one is held; and as long as one is a slave to unexplored, unquestioned environment and values, both past and present, they must pervert the completeness of action. This perversion is the cause of conflict between the individual who is seeking security, and the many; between the individual and the continual movement of experience. As individually we have created this system of exploitation and crushing limitation, we have individually and consciously to break it down by understanding the foundation of this structure and not by merely creating new sets of values, which will only be another series of escapes. Thus we shall begin to penetrate into the true significance of the living.

I maintain that there is a reality, give it what name you will, which can be understood and lived only when the mind and heart have penetrated into the illusions and are free from their false values. Then only is there the eternal.

April 13, 1935

Second Talk in Rio de Janeiro

Friends,

In this brief introductory talk, before answering some of the questions that have been put to me, I want to express some ideas which should be thought over with critical intelligence. I do not want to go into details, but when you think over what I say and carry it out in action, you will see its practical importance in this world of cruel and terrifying chaos.

The first thing we have to understand is that as long as there is a distinction between the individual and the group there must be conflict, there must be exploitation, there must be suffering. The conflict in the world is really between the individual who is seeking fulfilment, and the group. In the expression of his unique force as an individual, he must inevitably come into conflict with the many, and this conflict only increases the division between the two. The mere superficial imposition of the one upon the other or the extermination of the one by the other, cannot rid the world of exploitation and repressive cruelties.

So long as we do not understand the true relationship between the individual and the group, and his true function among the many, there will be a continual warfare. To me, this distinction between the individual and the group is artificial and untrue, though it has assumed a reality. So long as we do not truly understand how the consciousness of the group has come into being and what is the individual and his function, there must be a continual friction.

Before answering the questions this evening, I want to try to explain what I mean by the individual. The group consciousness is but the expansion of that of the individual, so let us concern ourselves with the thought and action of the individual. Though what I say may appear new to you, please examine it without prejudice.

The individual is the result of the past, expressing himself through the present environment; the past being the inherited, the incomplete, and the present, that which is created by incompleteness. The past is nothing but incompleted thought, emotion and action; that is, thought, emotion or action conditioned and limited by ignorance.

To put it differently, if a person has developed a certain background through traditions, through economic environment, through heredity, through religious training, and is trying to express himself through the limitation of that background, naturally then his actions,

thoughts and feelings must be limited, conditioned. That is, his mind is perverted, twisted by his past, and with that limitation he is trying to meet life and understand its experiences. So ignorance is the accumulation of the results of action through the many hindrances whose significance the individual has not wholly understood. These hindrances have been built up by the mind for its self-protection.

Each one is constantly seeking and creating security for himself, and therefore his whole reaction to life is one of continual self-defence. As long as the mind and heart are seeking measures to protect themselves through defensive ideals and values, there must be ignorance, which prevents the mind from acting fully, completely, and so it develops its own particularity which we call individuality, and which must inevitably come into conflict with the many other individualities. This is the fundamental cause of suffering.

Now, to me, the true significance of individuality consists in freeing the mind from this past, from this ignorance with its limiting environment. In this process of liberation, there is born true intelligence, which alone will free man from suffering, from cruelties and exploitation.

So when the mind is free from the habit and the tradition of seeking and creating values for its self-protection, through accumulation, which is ignorance, and meets life completely, utterly naked, free, then only is there the lasting discernment of that which is true.

Question: Is it possible to live without exploitation, individual and commercial?

Krishnamurti: Most of us are carried away by the mere sensation of possession. We desire to acquire, and therefore we begin to accumulate more and more, thinking that through accumulation we shall find happiness, security. As long as there is accumulative and acquisitive desire, there must be exploitation; and we can be free from that exploitation only when we begin to awaken intelligence through the destruction of self-protective values. But if we try merely to discover what our needs are and limit ourselves to those needs, then our life will become small, shallow and petty. Whereas, if we lived intelligently, without self-protective accumulations, then there would be no exploitation, with its many cruelties. To try to solve this

problem by merely controlling man's economic conditions or by mere renunciation, seems to me a wrong approach to this complicated problem. It is only through the voluntary and intelligent understanding of the futility and ignorance of self-protectiveness, that there can come the freedom from exploitation.

To awaken intelligence is to discover, through doubt and questioning, the true significance of the values which we have acquired, of the traditions, whether religious, social, or economic, which we have inherited or have consciously built up. In such questioning, if it is real and vital, there is the intelligent discovery of needs. This intelligence is the assurance of happiness.

Question: Should we break our swords and turn them into ploughshares, even though our country is attacked by an enemy? Is it not our moral duty to defend our country?

Krishnamurti: To me war is fundamentally wrong, either defensive or aggressive. The system of acquisitiveness on which this whole civilization is based must naturally create class, racial, and national distinctions, leading inevitably to war, which you may call offensive or defensive according to the dictates of commercial leaders and politicians. As long as this exploiting economic system exists, there must be war; and the individual who is faced with the problem of whether he shall fight or not, will decide according to his acquisitiveness, which he sometimes calls patriotism, ideals, and so on. Or, understanding that this whole system must inevitably lead to war, he, as an individual, will begin to free himself intelligently from this system. And this alone is to me the true solution.

By our acquisitiveness we have built up through the many centuries this crushing system of exploitation which is destroying all our sensibilities, our love for one another. And when we ask, "Should we not fight for our country, is it not our moral duty?" there is something inherently wrong, something fundamentally cruel in the very question itself. To be free from this extreme stupidity—war—man has to re-learn to think from the very beginning. As long as humanity is divided by religion, by sects, by creeds, by classes, by nationalities, there must be war, there must be exploitation, there must be suffering. It is only when the mind begins to free itself from these limitations, only when the mind pours itself into the heart, that

there is true intelligence, which alone is the lasting solution to the barbaric cruelties of this civilization.

Question: How can we best help humanity to understand and live your teachings?

Krishnamurti: It is very simple: by living them yourself. What is it that I am teaching? I am not giving you a new system, or a new set of beliefs; but I say, look to the cause that has created this exploitation, lack of love, fear, continual wars, hatred, class distinctions, division of man against man. The cause is, fundamentally, the desire on the part of each one to protect himself through acquisitiveness, through power. We all desire to help the world, but we never begin with ourselves. We want to reform the world, but the fundamental change must first take place within ourselves. So, begin to free the mind and heart from this sense of possessiveness. This demands, not mere renunciation, but discernment, intelligence.

Question: What is your attitude towards the problem of sex, which plays such a dominant part in our daily life?

Krishnamurti: It has become a problem because there is no love. Isn't that so? When we really love, there is no problem, there is an adjustment, there is an understanding. It is only when we have lost the sense of true affection, that profound love in which there is no sense of possessiveness, that there arises the problem of sex. It is only when we have completely yielded ourselves to mere sensation, that there are many problems concerning sex. As the majority of people have lost the joy of creative thinking, naturally they turn to the mere sensation of sex, which becomes a problem eating their minds and hearts away. As long as you do not begin to question and understand the significance of environment, of the many values which you have built up about you in self-protection and which are crushing out fundamental, creative thinking, naturally you must resort to many forms of stimulation. From this arise innumerable problems for which there is no solution except the fundamental and intelligent understanding of life itself.

Please experiment with what I am saying. Begin to find out the

true significance of religion, of habit, of tradition, of this whole system of morality that is continually forcing, urging you in a particular direction; begin to question its whole significance without prejudice. Then you will awaken that creative thought which dissolves the many problems, born of ignorance.

Question: Do you believe in reincarnation? Is it a fact? Can you give us proofs from your personal experience?

Krishnamurti: The idea of reincarnation is as old as the hills; the idea that man, through many rebirths, going through innumerable experiences, will come at last to perfection, to truth, to God. Now what is it that is reborn, what is it that continues? To me, that thing which is supposed to continue is nothing but a series of layers of memory, of certain qualities, certain incompleted actions which have been conditioned, hindered by fear born of self-protection. Now that incomplete consciousness is what we call the ego, the "I". As I explained at the beginning in my brief introductory talk, individuality is the accumulation of the results of various actions which have been impeded, hindered by certain inherited and acquired values, limitations. I hope I am not making it very complicated and philosophical. I will try to make it simple.

When you talk of the "I", you mean by that a name, a form, certain ideas, certain prejudices, certain class distinctions, qualities, religious prejudices, and so on, which have been developed through the desire for self-protection, security, comfort. So, to me, the "I", based on an illusion, has no reality. Therefore the question is not whether there is reincarnation, whether there is a possibility of future growth, but whether the mind and heart can free themselves from this limitation of the "I", the "mine".

You ask me whether I believe in reincarnation or not because you hope that through my assurance you can postpone understanding and action in the present, and that you will eventually come to realize the ecstasy of life or immortality. You want to know whether, being forced to live in a conditioned environment with limited opportunities, you will through this misery and conflict ever come to realize that ecstasy of life, immortality. As it is getting late I have to put it briefly, and I hope you will think it over.

Now I say there is immortality, to me it is a personal experience; but it can be realized only when the mind is not looking to a

future in which it shall live more perfectly, more completely, more richly. Immortality is the infinite present. To understand the present with its full, rich significance, mind must free itself from the habit of self-protective acquisition; when it is utterly naked, then only is there immortality.

Question: In order that we may grasp truth, shall we work alone or collectively?

Krishnamurti: If I may suggest, leave the question of truth aside; rather let us consider whether it is intelligent to work for individual gain or for the collective. For centuries each one has sought his own security, and so he has been ruthless, aggressive, exploiting, thus creating confusion and chaos. Considering all this, you, the individual, will voluntarily begin to work for the welfare of the whole. In this voluntary act, the individual will never become mechanical, automatic, a mere instrument in the hands of the group; therefore, there can never be a conflict between the group and the individual. The question of individual creative expression as opposed to and in conflict with the group will disappear only when each one acts integrally in the fullness of understanding. This alone will bring about intelligent co-operation in which compulsion, either through fear or greed, has no place. Do not wait to be driven to act collectively, but begin to awaken that intelligence, stripping away all acquisitive stupidities, and then there will be the joy of collective work.

April 17, 1935

*Second Talk in São Paulo**

Friends,

Many questions have been put to me concerning the personal future of individuals and their hopes, whether they will succeed in certain business, whether they should leave this country and establish themselves in North America, who is the right person to marry, and so on. I cannot answer such questions as I am not a fortune-teller. I know these are questions which are real and disturbing, but they have to be solved by each one for himself.

I have chosen from among the innumerable questions that have been put to me, those that are representative; but I feel it would be futile and a waste of time for you and for me if what I am going to say, and have said, were accepted by you as some philosophical theory with which the mind can amuse itself. I have something vital to say which is applicable to life, something which, when understood, will help you to solve the many problems in your daily life.

I am not answering these questions from any particular point of view, for I feel that all problems should be dealt with, not separately, but as a whole. If we can do this, our thoughts and actions will become sane and balanced.

Please do not dismiss some of these questions as being bourgeois or as asked by the leisured class. They are human questions and should be considered as such, not as belonging to any particular class.

Question: How do you regard mediumship and communication with the spirits of the dead?

Krishnamurti: You can laugh it off or take it seriously. In the first place, do not let us discuss whether the spirits exist or not, but let us consider the desire which prompts us to communicate with them, for that is the most important part in the question.

With the majority of people who go in for that kind of thing, in their communication with the dead there is the desire to be guided, to be told what to do, as they are in constant uncertainty with regard to their actions, and they hope that by communicating with those who

*See footnote on page 7.

are dead they shall find guidance, thus sparing themselves the trouble of thinking. So the desire is for guidance, for direction, in order that they may not make mistakes and suffer. It is the same attitude that some have with regard to the Masters, those beings who are considered more advanced, and so able to direct man through their messengers and so forth and so on.

The worship of authority is the denial of understanding. The desire not to suffer breeds exploitation. So this search for authority destroys fullness of action, and guidance brings about irresponsibility, for there is strong desire to sail through life without conflict, without suffering. For this reason one has beliefs, ideals, systems, in the hope that struggle and suffering can be avoided. But these beliefs, ideals, which have become escapes, are the very cause of conflict, creating greater illusions, greater suffering. So long as the mind seeks comfort through guidance, through authority, the cause of suffering, ignorance, can never be dissolved.

Question: In order to attain truth, must one abstain from marriage and procreation?

Krishnamurti: Now, truth is not an end, a finality that can be attained through certain actions. It is that understanding born of continual adjustment to life, which demands great intelligence; and because most people are not capable of this self-defenseless adjustment to the movement of life, they create certain theories and ideals which they hope will guide them. So man is held in the frame of traditions, prejudices and binding moralities, dictated by fear and the desire for self-preservation. This has come about because he is unable to discern continuously the significance of life in constant movement, and so he has developed certain "musts" and "must nots". A complete and a rich living, by which I mean a most intelligent life, not a self-protective, defensive existence, demands that the mind shall be free of all taboos, fears and superstitions, without "must" and "must not", and this can only be when the mind wholly understands the significance and the cause of fear.

For most people there is conflict, suffering and a ceaseless adjustment in marriage; and for many the desire to attain truth is but an escape from this struggle.

Question: You deny religion, God and immortality. How can humanity become more perfect, and so happier, without believing in these fundamental things?

Krishnamurti: It is because with you it is only a belief in God, in immortality, it is because you merely believe in these things, that there is so much misery, suffering and exploitation. You can discover whether there is truth, immortality, only in the completeness of action itself, not through any belief whatsoever, not through the authoritative assertion of another. Only in the fullness of action itself is reality concealed.

Now to most people, religion, God and immortality are simply means of escape. Religion has merely helped man to escape from the conflict, the suffering of life, and therefore from understanding it. When you are in conflict with life, with its problems of sex, exploitation, jealousy, cruelty, and so on, as you do not fundamentally desire to understand them—for to understand them demands action, intelligent action—and as you are unwilling to make the effort, you unconsciously try to escape to those ideals, values, beliefs which have been handed down. So immortality, God and religion have merely become shelters for a mind that is in conflict.

To me, both the believer and the non-believer in God and immortality are wrong, because the mind cannot comprehend reality until it is completely free of all illusions. Then only can you affirm, not believe or deny, the reality of God and immortality. When the mind is utterly free from the many hindrances and limitations created through self-protectiveness, when it is open, wholly naked, vulnerable in the understanding of the cause of self-created illusion, only then all beliefs disappear, yielding place to reality.

Question: Are you against the institution of the family?

Krishnamurti: I am, if the family is the centre of exploitation, if it is based on exploitation. (Applause) Please, what is the good of merely agreeing with me? You must act to alter this. The desire for perpetuation creates a family which becomes the centre of exploitation. So the question is really, Can one ever live without exploiting? Not whether family life is right or wrong, not whether having children is right or wrong, but whether family, possessions, power, are not

the result of the desire for security, self-perpetuation. As long as there is this desire, family becomes the centre of exploitation.

Can we ever live without exploitation? I say we can. There must be exploitation as long as there is the struggle for self-protection; as long as the mind is seeking security, comfort, through family, religion, authority or tradition, there must be exploitation. And exploitation ceases only when the mind discerns the falseness of security and is no longer ensnared by its own power of creating illusions. If you will experiment with what I say, you will then understand that I am not destroying desire, but that you can live in this world, richly, sanely, a life without limitations, without suffering. You can discover this only by experimenting, not by denying, not through resignation nor by merely imitating. Where intelligence is functioning—and intelligence ceases to function when there is fear and the desire for security—there can be no exploitation.

Most people are waiting for a change to take place that will miraculously alter this system of exploitation. They are waiting for revolutions to realize their hopes, their unfulfilled longings; but in so waiting they are slowly dying. For I think that mere revolutions do not change the fundamental desires of man. But if the individual begins to act with intelligence, without compulsion, irrespective of present conditions or of what revolutions promise in the future, then there is a richness, a completeness whose ecstasy cannot be destroyed.

April 24, 1935

Third Talk in Rio de Janeiro

Friends,

Throughout the ages and in the present civilization also, one sees how the clever individual exploits the group, and the group in its turn exploits the individual. There is this constant interaction between the individual and the group as society, religions, the ideas of leaders and of dictators. There is also the exploitation of women by men in certain countries, and in others, women exploit men. There is a subtle or a gross form of exploitation taking place where there is vested interest whether in private property or in religion or in politics.

It is always difficult to penetrate through to the real significance beyond the words, and not be misled by them. By fully understanding the present significance of morality, we shall discover for ourselves the new morality and its details in action. Most people, after hearing me, say that I have only given them vague ideas which are not at all practical. But I am not here to give you a new set of rules or a new mode of action, which would be but another form of exploitation, another cage to imprison you. You would merely be leaving an old prison for a new one, which would be utterly futile. Whereas, if you begin to examine and discover the basis of the present code of conduct, of the whole structure of morality, then in the very process of discovery of the true cause of what we call morality, you will begin to discern the manner of true individual action, which will then be moral. This action of intelligence, freed from enticement or compulsion, is true morality.

Our present day morality is based on the protection of the individual; it is a closed system which acts as a covering to hold the individual within the group. The individual is treated like some vicious animal that must be kept in the cage of morality. We have become slaves to a group-morality which each of us has helped to build up out of his own individual desire for security and comfort. Each one of us has contributed to this system of morality, which is based on acquisition and cunning self-protection. In the closed system of this so-called morality, we have created static religions with their static gods, dead images, petrified thoughts. This closed prison of morality has become so powerful, so compulsive, that most individuals live in fear of breaking away from it, and merely imitate the rules and conduct of the prison.

Now through this closed morality we cannot find truth, nor through

mere escape from it. If we merely escape from this morality by the destruction of the old code without understanding, we shall but create another form of self-protection, another prison. As long as the mind is seeking safety, searching out ways and means of assuring its own security, it must inevitably create laws and systems for its own protection. This search for self-protection denies the understanding of reality. Reality can be discerned only when the mind is utterly naked, wholly denuded of this idea of self-protection.

So you have to become intensely aware of the cause of this prison, of this continual building up of securities, comforts and escapes, in which the mind is engaged. When you are fully aware of the cause, then the mind itself begins to discern the true manner of acting in the very moment of experience, and so morality becomes purely individual. It cannot be made a means of exploitation. Knowing the cause and being continually aware of it, the mind itself begins to break through the covering of this self-protective morality, which has become so crushing, so destructive of intelligence. In that awareness, which is the awakening of intelligence, the mind breaks through to the flow of reality, which cannot become a static religion, a means of exploitation, nor can it be petrified in a prayer book of the priests.

Question: Would mere economic and social revolution solve all human problems, or must this be preceded by an inner, spiritual revolution?

Krishnamurti: Revolution may come, and instead of a capitalistic system suppose you establish a communistic form of government; but do you think that mere external revolution will solve the many human problems? Under the present system you are forced to adjust yourself to a certain method of thought, of morality, of earning money. If a different system is established through revolution, there will be another form of compulsion, perhaps for the better; but how can mere compulsion ever bring about understanding? Are you satisfied to continue living unintelligently in the present system, hoping and waiting for some miraculous external change to take place which will also alter your mind and heart? Surely there is only one way, which is to see that this present system is based on selfish exploitation in which each individual is ruthlessly seeking his own security, and is fighting to preserve his own distinctions and acquisitions. Understand-

ing this, the intelligent man will not wait for a revolution to come, but will begin to alter fundamentally his action, his morality, and will begin to free his mind and heart of all acquisitiveness. Such a man is free of the burden of any system, and so can live intelligently in the present. If you really desire to find out the true way of action, try to live in the present, with the comprehension of the inevitable.

Question: I belong to no religion, but I am a member of two societies which give me knowledge and spiritual wisdom. If I give these up, how can I ever reach perfection?

Krishnamurti: If you understand the futility of all organized religious bodies, with their vested interests, with their exploitation, the utter stupidity of their beliefs based on authority, superstition and fear, if you truly grasp the significance of this, then you will not belong to any religious sect or society. Do you think that any society or any book can give you wisdom? Books and societies can give you information; but if you say that a society can give you wisdom, then you merely rely on it, and it becomes your exploiter. If wisdom could be acquired through a religious society or sect, we should all be wise, for we have had religions with us for thousands of years. But wisdom is not to be acquired in that manner. Wisdom is the understanding of the continual flow of life or reality, which is to be discerned only when the mind is open and vulnerable, that is, when the mind is no longer hindered through its own self-protective desires, reactions and illusions. No society, no religion, no priest, no leader is ever going to give you wisdom. It is only through our own suffering, from which we try to escape by joining religious bodies and by immersing ourselves in philosophical theories, it is only through being aware of the cause of suffering and in freedom from it that wisdom is born naturally and sweetly.

Question: I desire many things from life which I do not have. Can you tell me how to get them?

Krishnamurti: Why do you want many things? We all must have clothes, food, shelter. But what is behind the desire for many things? We want things because we think that through possessions we shall be happy, that through acquisition we shall obtain power. Behind

this question lies the desire for power. In the pursuit of power there is suffering, and through suffering, there is the awakening of intelligence which reveals the utter futility of power. Then there is the understanding of needs. You may not want many physical things; perhaps you may see the absurdity of many possessions, but you may want spiritual power. Between this and the desire for many things there is no difference. They are alike; the one you call materialistic, and to the other you give a more refined name, spiritual, but in essence they are only ways of seeking your own security, and in that there can never be happiness or intelligence.

Question: You seem to deny the value of discipline and moral standards. Will not life be a chaos without discipline and morality?

Krishnamurti: As I said at the beginning of my talk this evening, we have turned morality and discipline into a shelter for our own protection, without any deep significance, without any reality. Are there not wars, ruthless exploitation, utter chaos in the world, in spite of your disciplines, your religions, your rigid frames of morality? So let us look into this structure of morality and discipline that we have built up and which has exploited us, which is destroying human intelligence. In the very examination of this closed structure of morality and discipline, with great care and without prejudice, you will begin to understand and develop that true morality which cannot be systematized, petrified.

The morality, the discipline that you have now is based on the individual's search for his own safety, security, through religion and economic exploitation. You may talk about love and brotherhood on Sundays, but on Mondays you exploit others in your various occupations. Religion, morality, discipline, merely act as a cover for hypocrisy. Such a morality, from my point of view, is immoral. As you ruthlessly seek economic security, out of which is born a morality suited for that purpose, so you have created religions all over the world which promise you immortality through their closed and peculiar disciplines and moralities. As long as this closed morality exists, there must be wars and exploitation, there cannot be the real love of man. This morality, this discipline, is really based on egotism and the ruthless search for individual security. When the mind frees itself from this centre of limited consciousness which is

based on self-aggrandizement, then there comes the exquisite and delicate adjustment to life which does not demand rules and regulations, but which is consummately intelligent, expressing itself in the integrated action of true discernment.

Question: I do not care what happens after death, but I am afraid of dying. Must I fight this fear, and how can I overcome it?

Krishnamurti: By living in the present. Eternity is not in the future, it is ever in the present. There is no remedy or substitution for fear, except the understanding of the cause of fear itself. The mind is being continually limited by the memories of the past, and these memories are hindering the fulfilment of action in the present. So there is no completeness of action in the present, which creates fear of death.

This is not an intellectual feat, living in the present. It demands understanding of action and freeing the mind from illusion. The mind has the power to create illusion, and with that we are mostly occupied—creating illusions, escapes, covering over things we do not want to understand. The mind is creating illusions as a means of escape, and these illusions, with their power, prevent the completeness of action and the full comprehension of the present. Thus the old illusions are creating new and further hindrances, limitations. That is why we begin to think in terms of time as a means of understanding, growing. Understanding is ever in the present, not in the future. And the mind refuses to discern immediately because this involves an intelligent revolt against all that it has built up in its search for its own security.

Question: I allow my imagination to wander fearlessly. Is this right?

Krishnamurti: Actually you may be afraid of many things. This imaginative flight is another escape from the problems of life. If it is an escape, it is utterly wasteful of mental energy. That energy can become creative and effective only when it has liberated itself from fears and illusions which tradition and self-protective desires have imposed upon it.

Question: Are you preaching individualism?

Krishnamurti: I am afraid the questioner has not quite understood what I have said. I am not advocating individualism at all. Unfortunately, the vast majority have hardly an opportunity for individual expression; they may think they are acting voluntarily, freely; but sadly they are merely machines, functioning in a particular groove under the compulsion of circumstances and environment. So how can there be individual fulfilment, which is the highest form of intelligence? What we call individual expression, in the case of the vast majority of people, is nothing but a reaction in which there is very little intelligence.

But there is a different kind of individuality, that of uniqueness, which is the result of voluntary and comprehending action. That is, if one understands environment and acts with discerning intelligence, then there is true individuality. This uniqueness is not separative, for it is intelligence itself.

Intelligence is alone, unique. But if you merely act through the compulsion of circumstances, then, though you may think you are an individual, your actions are but reaction in which there is no true intelligence. Because the present individual is merely a reaction in which there can be no intelligence, there is chaos in the world, each individual seeking his own security and thoughtless fulfilment.

Intelligence is unique; it cannot be divided as yours and mine. It is only the absence of intelligence that can be separated into units as yours and mine, and this is the ugliness of distinction out of which is born exploitation, cruelty and sorrow.

May 4, 1935

Fourth Talk in Rio de Janeiro

Friends,

Each one is trying to find happiness, truth or God, giving to the object of his search a different name according to his intellectual capacities, religious up-bringing and environment. You have come here hoping to discover a certainty around which you can build your whole life and action.

Now why are you seeking the ultimate certainty, that reality which you hope will give you happiness, explain the cruelty and the suffering of man? What is the cause of your search? Fundamentally, the reason for this search—the human reason, not some intellectual reason—is that, as there is so much suffering in you and about you, you want to escape from the present to some idealistic utopia of the future, to an intellectual system of thought, or to an authority of faith and assurance. A man who is profoundly in love is not in search of love or happiness; but the man who is not in love, who is not happy, who is suffering, seeks the opposite of that in which he is caught. Finding yourself in misery, in great emptiness, despair, you begin to seek a way out, an escape. This escape is called the search for reality, truth, or by whatever name you like to give to it.

Most people who say they are seeking happiness, are really trying to escape, trying to run away from the conflict, the misery, the nothingness in which they are caught. Being uncertain of love, of thought, one's whole search is directed towards certainties and satisfactions; for love and thought are constantly seeking certainties to which they can anchor themselves. These are called realities, happiness and inquiries after immortality. You want to be assured that there is something enduring, something more than this confusion and misery.

If you really consider—and please don't merely listen intellectually to what I am saying—if you really consider your own search and examine it, then you will see that you are trying to escape from this confusion and misery to what you imagine to be a reality, a happiness. You want a drug, a dope which will satisfy you, which will put you peacefully to sleep. The only actuality, the only reality that we can fully comprehend, is this confusion, this misery, this conflict; and to escape from this is but to create illusion. If you escape from actuality, you can only go to illusions, to hopes, to longings, which have no reality. So the way out of actuality must inevitably lead to

illusion, though this illusion may have assumed a reality through time and tradition.

Now please don't say, "Is there nothing beyond confusion, nothing beyond misery?" I want to explain how our minds act, what our reactions are; and in properly and thoroughly understanding this, we can then proceed with care to something which can be understood only through actuality, *not* through illusions. Please let me repeat that the search for happiness, truth or reality is born out of the desire to escape from the prison of suffering, and is therefore fundamentally false; and unless you discern this clearly, understand it fully, what I say further on in my talk will not be completely understood. So I will go into it thoroughly.

When we suffer through the loss of someone we love, or there is in our lives the emptiness of unfulfilment or the despair of utter uncertainty, we begin to create the opposite and pursue that image, hoping that it will lead us to peace, fulfilment, completeness. So we are drawn, consciously or unconsciously, subtly or grossly, further and further away from actuality, from the suffering of the present.

Suppose that you have lost someone by death. You suffer and you begin to ask about the hereafter, whether it is a fact or not. Then you begin to investigate the theory of reincarnation. What is it that you are really doing? You are trying to get away from suffering. So explanations and so-called facts merely act as drugs to dull the acuteness of suffering. Where there is the desire to escape there must be the creation of illusion. As we do suffer constantly, we have created innumerable illusions, and our present search for reality is nothing but the search for a greater and more magnificent illusion.

If you understand this completely, then you will perceive the utter futility of the search for happiness, for certainty, for truth, or whatever you may call it. You will no longer be concerned with the measuring of the immeasurable. Once and for all, the mind must rid itself of this desire to escape, and only then is it prepared to discover the fundamental cause of suffering; for suffering is the main reality with which each one of us is acquainted.

Now to understand fundamentally the cause of suffering, the mind must be free from ideals, because ideals are nothing but forms of escape from actuality. When the mind becomes aware of itself, it will perceive that it is merely imitating patterns, following objectives, beliefs, ideals, which it has established for itself as a means of running away from confusion. Mind thus superimposes those beliefs

and ideals on confusion and suffering. In other words, ideals are merely illusions which give you hope and encouragement to avoid the present. In case you don't completely understand this, I will take an example.

There is the ideal of brotherhood and of brotherly love. Now what is happening in actuality? There are wars, nationalities, divisions of classes, of man against man, exploitations, the grouping of men into religions which separate them by dogmas. In actuality, that is what is happening. So what is the good of your ideal? You will say, "We are going to work up to that ideal eventually." But of what value is that in the present? Why do you want ideals when you know definitely that there cannot be brotherhood so long as there are the distinctions created by religion, acquisitiveness and exploitation in which you are living? Your ideals are only sentimental soporifics for people who do not want to act in the present. Whereas, if you had no ideals at all, but saw the actuality of confusion and cruelty, without being blinded by hopes that have become ideals, then in solving these problems there would naturally be brotherhood, there would be true unity between all men. So ideals really give you the opportunity not to face the present corruption and exploitation, in which you are taking part.

Most minds are pursuing the authority of beliefs and ideals, because they do not want to comprehend the present; and that is one of the main reasons why they never find out and therefore dissipate for themselves the cause of suffering.

Now we have built up through many centuries an environment of such illusions as authority, imitativeness, beliefs, ideals, which give us the opportunity of subtle escape. People suffer within that prison of limitation and they try to find solutions for their suffering within it, within the illusions they have built around themselves. But there are others who truly discern the illusory nature of this structure, and because they suffer much more intensely and intelligently and are not willing to escape into the future, in that very acuteness of suffering they discover the true freedom from suffering itself.

So you have to ask yourself whether you are seeking a solution for your suffering within the circle of illusion, within the environment of centuries, and thus creating further illusions and entrenching yourself more within that prison; or whether you are seeking to break through the many illusions that you have built about yourself through the centuries. For in the process of discernment, the cause

of suffering is known and dissolved. It is only then, and not till then, that the mind is able to discern truth. The very search for reality is an illusion, because it is but an escape. When all escapes and illusions have been cleared away by understanding, then only can the mind perceive that which is enduring, the immeasurable.

Question: What do you think of charity and social philanthropy?

Krishnamurti: Social philanthropy is giving back to the victim a little of what the philanthropist has ruthlessly got out of him. You first exploit him, make him work innumerable hours and all the rest of it, and amass a great deal of wealth by cunning, cheating, and then turn around magnanimously and give a little to the poor victim. (Laughter) I don't know why you are laughing, because you are doing the same thing, only differently. You may not be cunning, clever, ruthless enough to amass wealth and become a philanthropist; but you are spiritually, idealistically amassing what you call knowledge, in order to protect yourself.

Charity is unconscious of itself; there is no accumulation first and then distribution. It is like the flower, natural, open, spontaneous.

Question: Should the Ten Commandments be destroyed?

Krishnamurti: Aren't they already destroyed? Do they exist now? Perhaps in the prayer book, petrified, to be worshipped as ideals, but in actuality they do not exist. For many centuries man has been guided through fear, forced, compelled to act according to certain standards; but the highest form of morality is to do a thing for its own sake, not for a motive or for a reward. Now, instead of being coerced to follow a pattern, we have to find out individually what is true morality. This is one of the most difficult things to do, to find out for oneself how to act truly; it demands intelligence, a continual adjustment, not the following of a law or a system, but an intense awareness, discernment in the moment of action itself. And this can be only when the mind is liberating itself, with understanding, from fear and compulsions.

Question: Is there God?

Krishnamurti: I wonder what value it would have if I said yes or no. To deny or assert would not reveal the reality. One has to discover for oneself. Therefore you cannot accept or deny. If I said yes, what would happen? It would be another belief to be added to your museum of beliefs. If I said no, that also would belong to a museum, of another type. One way or the other, it is of no importance to you. If I said yes, I would become an authority, and you might perhaps mould your life on that pattern; if I said no, that would also lay down a pattern. You cannot approach this problem, whether there is God or not, with any prejudice either for or against. What you can do is, prepare the soil of the mind and see what happens. That is, let the mind free itself from all illusions, from all fears, prejudices and longings and be without any expectation whatsoever; then such a mind can discern whether there be God or not. One has a speculative mind, and for intellectual amusement one tries to solve this question; but such a mind cannot find a true answer. All that you can do is to break through the falseness, the illusions that you have created about yourselves. And this demands, not an inquiry into the existence of God, but the action of completeness, of your whole being, in the present.

Question: Are not priests necessary to lead the ignorant to righteousness?

Krishnamurti: Certainly not. But who are the ignorant? This question can be put only to each one of you and not to a vague mass called the ignorant. The mass is you. Do you need priests? Who is to say who are the ignorant? No one. So being ignorant, do you need a priest, and can a priest ever lead you out of that ignorance to righteousness? If you merely consider that an ignorant man, vaguely existing somewhere whom you don't know, needs a priest, then you perpetuate exploitation and all the tricks of religion. No one can lead you to righteousness except you yourself, through your own understanding, through your own suffering.

Question: Is it possible to reach perfection among the imperfect?

Krishnamurti: Where else can you realize perfection, where else can you understand perfection, except among the imperfect? But this whole idea of gaining perfection is so fundamentally wrong. Please, you have to think about this carefully. When you talk of perfection, you mean gaining an end, a certainty, a power which can give you security, from which there can never arise conflict, sorrow. Perfection is not an end, an absolute, fixed point, but a continual becoming. When the mind is free from the opposites, then there is a continual movement, a continual flow of reality. Perfection is the action, the continual flow of reality, not an absolute objective to which you are progressing through innumerable experiences, memories, lessons, suffering. To understand this flow of life, mind must be free entirely from finalities, from certainties, which are but the outcome of the desire for self-protection.

If you consider what I have been saying this evening, you will discern the enclosure which we have created through the many centuries, in which we have become prisoners, thus destroying our creative intelligence. If the mind can begin to break down the walls of that prison, through comprehension, then there is action without sorrow, normal and true.

Question: Is not egotism the root of religious and economic exploitation?

Krishnamurti: Sir, that is obvious. It is egotism that has created the cages of religion; it is egotism that creates the exploitation of people. The questioner knows this, but what does he do about it? We know that there is ruthless exploitation by the clever and the cunning, that there is poverty amidst plenty. But has the questioner asked himself whether he is not also taking part in this cruel and stupid acquisitive battle? If he really felt the appalling cruelty of all this and acted intelligently, he would be as a flame, consuming the stupidities around him.

May 10, 1935

Fifth Talk in Rio de Janeiro

Friends,

I have been told that what I say is too complicated, too impracticable and impossible for daily life in which each one has to fight for his own living. Some reject without thought what I say, and others, equally thoughtlessly, accept it without further examination, hoping that it will fit into their already existing system. So the renewing power of action is denied.

Now we are concerned with living, and living implies, not only bread, shelter, clothes and work, but also love and thought. We cannot understand the full significance of living if we deal separately and singly with the problem of work, of love or of thought. As they are interrelated and inseparable, they must be understood comprehensively, as a whole. It is only the people who are comfortably settled in life, who are following the traditional pattern or system, that try to separate work from living, and they hope to overcome the conflict which arises from this division by considering each problem exclusively.

There are many so-called spiritual people who consider work, occupation, as something materialistic and merely to be tolerated. They are concerned only with truth and God. And there are others who concern themselves solely with reorganizing society for the welfare of the whole. If we want to understand action, which is living, we have to take it as a whole, not divide it into watertight compartments, as most people do. Living is the harmonious action of thought, emotion and work; and when these are in contradiction with each other, then there is suffering, conflict, disharmony. We are seeking —aren't we?—to live harmoniously, to live completely in our actions, to fulfil. To do so there must be the highest intelligence, which is to be without fear, exploitation, without seeking reward. From this there arises the renewing freedom of action. Each one is fundamentally seeking, trying to live in this action; but in seeking to discover that harmonious movement of living, he is very often led astray by some unimportant question, such as what system he should follow, whether there are Masters, whether there is truth, God.

Why don't we live this intelligent, harmonious action? If we accomplish this, then life becomes simple, supremely purposeful and creative. So why don't we who are seeking this harmonious living— at least there are many who constantly assert that they are seeking

—realize it? One of the main reasons is that we consider the many problems of life separately and exclusively, as I have tried to explain. From this division there arises false thinking, which creates exploitation in work and the complications and confusion which inhibit love. These can be understood and solved only by right thinking.

To find out what right thinking is, let us discover first what is false in our thought. If we can know for ourselves that which is false in our thinking, then we shall know naturally, without imposition, what is the true. Through the mass of false ideas, through the screen of many illusions, there cannot be the perception of the true. So we have to concern ourselves with trying to discover what is false.

Now, our thought is based on habit, the habit of centuries to which it has become accustomed. It is following a pattern, a system; it is shaping itself after an ideal which it has established as a means of escape from the present conflict. As long as thought is following a system, a habit, or merely conforming to an established tradition, an ideal, there must be false thinking. You follow a system or mould yourself after a pattern because there is fear, the fear of right and wrong which has been established according to the tradition of a system. If thought is merely functioning in the groove of a pattern without understanding the significance of environment, there must be conscious or unconscious fear, and such thought must inevitably lead to confusion, to illusion and false action.

The traditional habit of thought with regard to work is the pursuit of individual economic security, safety and comfort. So we have developed a system throughout the world in which exploitation has become righteous and acquisitiveness is honoured. Out of this there naturally arise the conflict of classes, nationalism and wars.

The very foundation of our love is possessiveness, out of which arise jealousy and the complexities and problems of sex.

Now, to try to solve any one of these problems exclusively, not as a part of the whole, is to create and perpetuate conflict and suffering from which arise further illusions and false thinking.

So long as thought is seeking and following a pattern, conforming to an environment which it has not understood and merely acting from habit, there must be conflict and disharmony. So the first thing, if you really want to understand the beauty of living and its richness is to become aware of the environment, both of the past and of the present, to which the mind has become attached; and in understanding the illusions which it has created for its own protection, there comes naturally, without the mind having to search after it, the

spontaneous, intelligent action which is the highest consummation of life.

All this applies to those who desire to understand and to live supremely, but not to those who merely seek comfort, nor to those who are satisfied with explanations, for explanations are so much dust in the eyes. So if you would find such a life, there must be the purification of the mind through doubt, and that means the deep understanding of traditions and ideals, the dissipation of the many illusions which the mind has created in the search for its own protection. Thus when there is true discernment there is the ecstasy of the immeasurable, which cannot be imagined or preconceived, but only experienced.

Question: Can we not be guided in our daily life by the wise advice given to us by the voices and spirits of the dead?

Krishnamurti: Some of you, I see, are impatient with this question; you may think that it is stupid to seek advice from the spirits. To make this question applicable to others as well, let us simplify it. Some of you may not go to séances, may not indulge in automatic writing, but you do not mind seeking Masters, who perhaps may live in a far-off country, and accepting their messages through their messengers. Fundamentally, what is the difference? None whatever. Both are seeking guidance from others. Some try to get into touch with those who are dead, through mediums, automatic writing, and other childish means; and there are others who seek guidance from those whom they call Masters, through their representatives, which is equally childish. So please do not condemn those who go to mediums and attend séances, when you yourselves diligently seek messages and systems given by those whom you call the representatives of Masters. There are others who depend upon priests and ceremonies, traditions and conventionalities for their guidance. They are all in the same category.

Now behind this question, whether one should seek advice and guidance from spirits, from Masters through their representatives, from saviours through their priests, is the desire to take shelter under the cover of authority. We are not concerned, for the moment, with the question of whether the Masters and the so-called spirits exist or not. Why do you search out guidance and advice, why do

you desire direction? That is the problem. You give far greater value to the dead, to the hidden, to the past, than to the living and the present, because out of the dead, the hidden and the past your mind can carve its own pleasant images, and live with these illusions completely satisfied; but the present and the living will not let you sleep with contentment. So to escape from this conflict, which is but to evade the present, you seek guidance, advice. A man who seeks guidance, a man who is creating idols to worship, will live in fear; he will be exploited and his intelligence slowly destroyed, as is being done all over the world. The desire to seek guidance from spirits and Masters through their representatives arises from the fear of sorrow.

Can anyone, no matter who, save you from sorrow? If you can be saved by another, then the problem of authority ceases. You have merely to search out the most convenient and suitable authority and worship it. But I say no one can save you from sorrow except you yourself, through your own understanding. It is only your own discernment of the cause of suffering, not the explanations of another, that can open the doors to the greatest bliss, to the ecstasy of understanding. So long as you are seeking advice and guidance, which are but a means of escape from conflict, so long as you do not discern for yourself the cause of suffering but merely get confused by explanations, none can save you from sorrow—no priest, no book, no theory, no system, no spirit, no Master. Because that reality, that freedom from sorrow is in yourself, and through yourself alone can you go to it.

Question: Have the teachings attributed to the Great Teachers—Christ, Buddha, Hermes and others—any value for the attainment of the direct path to truth?

Krishnamurti: If you will not misunderstand, I would say that their teachings become valueless because the human mind, being so subtle, so cunning in its desire for self-protection, twists the teachings to suit its own purposes and creates systems and ideals as a means of escape, out of which grow petrified churches and exploiting priests. Religions throughout the world, through their systems and the trickery of their organized exploitation, seek to teach man to love, to think, to live sanely, intelligently; but how can a system create love or teach you to think selflessly? As you do not want to do this, as you

are unwilling to live completely, integrally, with vulnerable mind and heart, you have created a system which has become your master, a system that is contrary to and destructive of thought and love. So it is utterly useless to multiply systems. If the mind frees itself from the illusion of its own self-protective demands and cravings, then there will be love, intelligence; then there will not be this division created by religions and beliefs; man will not be against man.

Question: If it is a fact that your future as a World Teacher was foretold, then is not predestination a fact in nature, and are we not therefore merely slaves of our appointed destiny?

Krishnamurti: If your action is conditioned by the past, by fear or by environment and is thus made incomplete, there must be tomorrow to complete that action. That is, if your thought is limited, hindered by tradition, by class consciousness or by fear, or by religious prejudice, then it cannot complete itself in action; therefore it creates its own destiny, its own limitation. That is, your own incomplete action brings forth its own limited future. Where there is incomplete action there is suffering, which creates its own bondage. True action is choiceless, but if action is hindered by the prejudice of choice, then all further actions must inevitably create greater and narrower limitations. So instead of merely inquiring whether there is predestination or not, begin to act completely. In perceiving the necessity for complete action you will discern in action itself the prejudices of centuries which begin to impede that action, curtailing its fulfilment. When there is the flow of action which is intelligence, then life is a continual becoming without the conflict of choice.

Question: What is human will power?

Krishnamurti: It is nothing but a reaction against resistance. The mind has created, through its desire for self-protection and comfort, many hindrances and barriers, thus bringing about its own incompleteness, its own sorrow. To free itself from this sorrow, the mind begins to battle against these self-created resistances and limitations. In this conflict there is born and developed will, with which the mind identifies itself, thus giving birth to the "I" consciousness. If these barriers did not exist, there would be continual fulfilment in action.

not an overcoming of a conflict. You are trying to kill out, to conquer these self-imposed limitations, which only give birth to resistance which we call will. But if we understood why these barriers were created, then there would not be an overcoming, a conquering, which but creates further resistance. These barriers, these hindrances have come into being through the desire for self-protection, and hence there is a conflict between the movement of eternal life and that desire. From this conflict arise sorrow and the many carefully cultivated escapes. Where there is escape there must be illusion, there must be the erection of barriers.

Will is but another of the illusions which have been created in search of self-protection; and it is only when the mind liberates itself from its own centre of illusions and is creatively empty that there is discernment of that which is true. Discernment is not the result of will, as will springs from resistance. Will is the outcome of the conflict of choice, but discernment is choiceless.

Question: What is action?

Krishnamurti: Action is that unimpeded movement of intelligence, unhindered by fear, by compulsion, by the conflict of self-protective choice. Such pure action is the very expression of life itself. Now, this is not a philosophical answer to be treated merely as a theory, impracticable in daily life. We are concerned with action every moment of the day; and we shall know the ecstasy of this unimpeded action when the mind is renewing itself through fulfilment. We shall understand the full significance of action when thought is free and unhindered. That is, when you have pierced through the false illusions, false values, which you have created, which have become your environment, your burden, then there is the flow of reality, of life, which is action itself. You have individually to begin to discern the significance of acquisitiveness upon which our whole structure of thought and action is based. In disentangling yourself from it, there arises suffering only when there is no comprehension, only when there is compulsion. But to realize the ecstasy of this unimpeded action, thought must free itself from the moulds of ideals, awakening that unique uncertainty, the uncertainty of non-accumulation. When the mind is capable of discernment without the conflict of choice, then there is the ecstasy of action.

May 18, 1935

Talk at Nichteroy

Friends,

Most people throughout the world, it does not matter where they are, are discontented, disturbed by the existing conditions, and they are trying to find a lasting way out of this misery and chaos. Each expert offers his own particular form of solution, and, as it generally happens, he contradicts the other experts. So each specialist forms a group around his theory, and soon the purpose of helping humanity is forgotten, while discussions and wrangles take place between various parties and experts.

Not being an expert, I am not putting forward a new system or a new theory for the solution of the many problems; but what I should like to do is to awaken individual intelligence, so that each one, instead of becoming a slave to a system or to an expert, begins to act intelligently, for out of that alone can come a co-operative and constructive action. If each one of us is able under all circumstances to discern for himself what is true action, then there will not be exploitation, then each one will fulfil truly and live an harmonious and complete life.

Naturally, what I say will apply to those people who are discontented, who are in revolt, who are trying to find an intelligent way of action. This applies to those who are in sorrow and desire to free themselves from all exploitation.

Everyone is concerned with that awakening, through conflict and struggle between himself and the group, between himself and another individual. There is established authority, whether ancient or modern, which is continually urging, twisting the individual to function in one particular way. We have a whole system of thought, cultivated through the ages, to which each one of us has contributed, in whose ruthless movement each one, consciously or unconsciously, is caught up. So there is a collective and an individual consciousness, sometimes running parallel, often diametrically opposed. This opposition is the awakening of sorrow.

Our conflict, dissatisfaction and struggle is between that which is the established authority, and the individual; between that which is centuries old, tradition, and the eager desire on the part of the individual not to be suffocated by tradition, by authority, but to fulfil; for in fulfilment alone is there creative happiness.

In the world of action, which we call the material world, the

economic world, the world of sociology, there is a system which prevents the true fulfilment of the individual. Even though each one thinks that he is acting individually in this present system, if you really examine it, you will see that he is but acting as a slave, as an automaton of the established order. That system has within it class distinction, based on acquisitive exploitation, leading to nationalism and wars; it has placed the means of accumulating wealth in the hands of the few. If the individual is at all able to express, to fulfil, he will be in constant revolt against this system; because, if you examine it, you will see that it is fundamentally unintelligent, cruel.

If the individual wants to understand this external system, he must first become aware of the prison in which he is held, the prison which he has created through his own aggressive acquisitiveness, and begin to break it down through his own individual suffering and intelligence.

Then there is an inner system, equally cruel and exploiting, which we call religion. I mean by religion the organized system of thought which holds the individual in the groove of a particular pattern. After all, Christianity, Hinduism, Buddhism, are so many sets of beliefs, ideas, precepts, which have become seasoned in fear and tradition, which force the individual through faith and illusory hope to think and to act along one particular line, blindly and unintelligently, with the help of exploiting priests. Each religion throughout the world, with its vested interests, with its beliefs, dogmas and traditions, is separating man from man, as nationalism and classes are doing. It is utterly futile to hope that there will be one religion throughout the world, either Hinduism, or Buddhism, or Christianity, although it is the dream of the missionaries. But we can approach this whole idea of religion from a totally different point of view.

Please listen patiently and without prejudice to what I have to say, because religion, like politics, is a very touchy subject. If a person is religious, he usually becomes so dogmatic, so violent when one begins to question the whole structure of religion, that he is incapable of thinking clearly and straightly. So I would beg those of you who are listening to me, perhaps for the first time, to listen without any antagonism and with a desire to find out the significance of what I am saying.

If we can understand life and live here in this world with love, supremely and intelligently in the present, then religion becomes vain and useless. Because we have been constantly told by exploiters that we cannot do this ourselves, we have come to believe that we must have a system to follow. So without being helped to free himself,

man is encouraged to follow a system and is held, through fear, a prisoner to authority which he hopes will guide him through the various conflicts and perplexities of life.

To get rid of the idea of religion merely, without deep understanding, will naturally lead to superficial activities, reaction and thought. If we are really able to live with profound intelligence, then we shall not create an escape from our miseries and struggles; which is what religion has become. That is, because we find life so difficult, with so many problems and apparently unending miseries, we want an escape; and religions offer a very convenient method of escape. Every Sunday people go to church to pray and to practise brotherly love, but the rest of the week they are engaged in ruthless exploitation and cruelty, each one seeking his own security. So people are living a hypocritical life: Sunday for God, and the rest of the week for self-security. Thus we use religion as a convenient escape to which we resort in moments of difficulty and misery.

So, through this system which is called religion, with its beliefs and ideals, you have found an authorized escape from the incessant battle of the present. After all, ideals, which religions and religious bodies offer, are nothing but escapes from the present.

Now why do we want ideals? It is because, as we cannot understand the present, the everyday existence with its cruelties, sorrows and ugliness, we want to steer ourselves across this life by some ideal. Hence ideals themselves become, fundamentally, an escape from the present. Our mind is caught up in creating many escapes from the present which alone is the eternal. Being imprisoned in those, mind must naturally be in constant battle with the present. So, instead of seeking new methods, new prisons, we ought to understand for ourselves how the mind is creating for itself these avenues of escape. Hence the question is: Are you satisfied to live in this prison of illusion, in this prison of make-believe with its stupidities and suffering? Or are you as individuals dissatisfied, in revolt? Are you willing to disentangle yourselves from this system, thus discovering for yourselves what is true? If you are merely satisfied to remain in the prison, then the only thing that will awaken you is sorrow; but when that sorrow comes, you seek an escape from it, and so you create yet another prison. So you go on from one suffering to another, only to enter into greater bondage. But if you realize the utter futility of escape of any kind, either of ideals or beliefs, then you will, with intense awareness, perceive the true significance of beliefs, traditions

and ideals. In understanding their deep significance, the mind, free from all illusion, is able to discern truth, the everlasting.

So instead of merely seeking new systems, new methods to replace the present mode of thought, of exploitation, of subtle escapes, take the actuality as it is, with all its exploitations, cruelties, bestialities, and understand the whole significance of this system; and this can be done only when there is great suffering. Out of this intense questioning and inquiry you will realize for yourself that consummation of all human existence which is intelligence. Without that realization life becomes shallow, empty, and suffering merely a constant recurrence without an end.

So if those who are suffering try to understand the full depth of the present, without any fear or any desire for escape, then without the need of priests and saviours, there is the realization of that which is the lasting, of that which cannot be measured by words.

Question: If the intelligence of most people is so limited that they cannot find truth for themselves, are not Masters and teachers necessary to show them the way?

Krishnamurti: If we merely consider that the unintelligent *need* the intelligent, we shall keep the unintelligent ever as unintelligent. If you think that a stupid man needs a guide, a Master, then you will create circumstances to hold him in stupidity. If the intelligent perceive the necessity to help the stupid, not towards any particular system or belief or dogma, but to be intelligent, then the unintelligent will not be exploited. But the question is not whether the stupid man needs Masters, saviours, but whether *you* need them. In truly questioning this need, you will discover that no one can save you, that no one can give you understanding; for understanding lies through your own discernment. Intelligence is not the gift of Masters and teachers, but it is of your own creative perception and action.

Question: Cannot man be liberated through science?

Krishnamurti: It may save man from many sorrows, but there is a great deal of suffering, misery and exploitation, even though science

is far advanced. Each one knows the bestiality and ugliness of war, the result of vested interest and nationalism. In what way has science prevented this suffering, this disease? It is the heart of man that must be changed, but why wait for some future day when it is now in your power to bring about a sane and intelligent alteration?

Question: I should like to know if we need to pray, and how to pray.

Krishnamurti: Sir, isn't it the fundamental idea of prayer to seek aid and understanding beyond ourselves? If that is so, we are depending on something, which makes us weaker in our own intelligence.

Question: Is the soul a reality?

Krishnamurti: Again I would ask the audience to listen without prejudice, without bigotry, to this point. When you talk about the "soul", you mean a something between the material and the spiritual, between body and God. So you have divided life into matter, spirit, and God. Isn't that so? If I may say this, you who talk about "soul" know nothing about it, you are accepting it merely on authority, or it is based on some hope, on some unfulfilled longing. You have accepted on authority many fundamental ideas, as you have accepted "soul" to be a reality.

Please consider what I am going to say, without any prejudice either in favour of or against the idea of soul, and without any preconceived ideas, in order to discover what is true. The only actuality of which we are fully cognizant, with which we have to concern ourselves, is suffering; we are conscious of that constant unfulfilment, limitation, incompleteness which causes conflict and suffering. This consciousness of sorrow is the only actuality from which you can start, and it is only in understanding the cause of suffering and being intelligently free from it, that there comes the ecstasy of reality. When the mind has disentangled itself from all illusions and hopes, then there is the bliss of reality.

Through all this conflict and misery, one feels that there must be a reality, a God, an infinite intelligence, or whatever one may call it. That feeling may be merely a reaction from this agony, and therefore unreal, and so its pursuit must lead to ever increasing illusions; or it may be the intrinsic desire to discover truth which cannot be measured

or systematized. If we can discover what creates conflict and who is the creator of sorrow, then in uprooting the cause of this there can be the true felicity of man. This almost ceaseless battle, this seemingly unending sorrow, is created by that limited consciousness which we call the "I". We have created about ourselves many false values, false ideals, to which the mind has become a slave. There is a constant struggle taking place between these illusions and the present, and there must ever be conflict as long as these self-protective illusions exist. This conflict creates in our minds the idea of the particular, the "I". So from this limited consciousness arises division as the "I", the impermanent, and the "I", the permanent, the eternal. When the mind is wholly free from the self-protective illusions and false values which are the cause of limited consciousness and of its many stupidities, then each one shall realize for himself whether there is truth or not.

If I merely said there is a soul, I should but add another belief to your many beliefs. So of what value would it be? Whereas, the only actuality of which we are conscious is this struggle, this suffering, this exploitation to which we have become slaves; and in intelligently freeing ourselves, not escaping from it, we shall discern the lasting in the transient, the real in the illusion.

May 28, 1935

First Talk in Montevideo

Friends,

There is a distinct art of listening, especially to those ideas to which, perhaps, you are not quite accustomed. So I would beg of you to listen without prejudice to what I am going to say, which does not mean that you must have a negative mind. Some of you here may think that you possess already a definite mode of life and therefore it is not very important to listen carefully; and to those who have come out of curiosity, there is very little to be said.

To listen properly, there must be neither opposition nor antagonism. Most people have a certain background of tradition, prejudice, hope and fear which they put forward as a defence; and this, which is but opposition, they call criticism. If, for instance, you are a Christian or you belong to some other religion or to some political party, you will try, with your particular prejudices, to oppose what I am going to say. This is not true criticism. But there is an active form of criticism which demands a clear and an open mind—being conscious of one's prejudices, one's limitations, and at the same time trying to find out the intrinsic value of what the speaker has to say. So, putting aside the background of tradition and habit of thought in which mind constantly dwells, pursue critically, without accepting what I am going to say.

What I have to say is fundamentally simple, and not very philosophical, metaphysical or complicated. As I happen to come from India, people are apt to think that what I say is metaphysical and impractical, and so often brush aside the ideas which I try to put forward.

Now to understand the present chaos with all its miseries, conflicts and difficulties, real criticism is required; not acceptance, but an active form of critical examination. If you merely accept a new set of ideas or a new system of thought, you are only substituting the new in place of the old, and so do not fundamentally understand the cause of suffering and the many problems that confront each one of you.

My intention is not to put forward a new theory or a new system of thought, or a new practice of discipline, but to awaken that understanding of the present; for in understanding the existing chaos and suffering in which man is caught, he will know for himself how to live completely, intelligently and divinely.

In your suffering, you are apt to turn to the established authority or create a new one, which will not in any way help you to understand and free yourself from the cause of suffering. But if you truly understood the significance of the present, then you would not turn to any authority whatsoever, but being intelligent, actively conscious, you would be able to adjust yourself constantly to the movement of life.

So, if each one can understand the present, then he will discover for himself how to live intelligently and supremely. That is, by discovering and eradicating the cause of existing chaos, of human suffering, of spiritual and economic exploitation, each one will truly fulfil.

In his search for security and comfort, man has consciously or unconsciously separated life into two divisions: we might call these divisions, for the moment, the material and the spiritual. The material—the economic or the social world—is based entirely on acquisitiveness, which has developed, naturally, class distinctions. That is, each one in his individual search for his own security, his own comfort, has created an economic and social system of ruthless exploitation. Out of this is born the disease of nationalism, with all its absurdities and cruelties, which must engender wars and the divisions of people. The means of acquiring wealth, the machine, in the hands of the few, has led to immense suffering; and to maintain this vested interest, separate political parties have been formed which disregard man entirely, using him only to further their own power and importance. In fact, this system is based wholly on individual and family security, which must inevitably create ruthless exploitation, the distinction of classes, nationalism and wars. In this complicated tradition of false values which he has so sedulously built up through the centuries, the individual is caught. Briefly, without going into many details which you can think out for yourself, this system of thought and habit is influencing, dominating, coercing the individual to conform to this civilization of acquisition.

Then, in the world of the spiritual there is also acquisitiveness, only in a different form. Perhaps to some of you this may appear strange, while you may be familiar with the ordinary material form of acquisitiveness. As this may be new to you, please listen advisedly and carefully.

In the world of the spiritual, the search for security is expressed through the desire for immortality. In each one there is the desire to remain permanent, eternal. This is what all religions promise, an

immortality in the hereafter, which is but a subtle form of egotistic security. Now, anyone that promises this selfish continuance, which you call immortality, consciously or unconsciously becomes your authority. Look at the various religions in the world and you will see that out of your own desire for security, for salvation, for continuance, you have created a subtle and cruel authority to which you have become utterly enslaved, which is constantly crippling your thought, your love.

Now, to interpret this authority, you must have mediators whom you call priests, who become in fact your exploiters. (Applause) Perhaps you applaud rather too quickly—because you are the creators of these exploiters. (Laughter, applause) Some of you may not consciously create these spiritual authorities, but subtly, unknowingly, you are creating other kinds of exploiters. You may not go to a priest, but this does not mean that you are not exploiting or exploited.

Where there is the desire for security, certainty, there must be authority, and you give yourself over entirely to those people who promise to guide you, to help you to realize that security. So religions have become throughout the world the receptacle of vested interest, and of organized, closed belief. (Applause) Sirs, may I suggest something? Please don't bother to applaud, as it is a waste of time.

As religions promise immortality, so they have created ideals, which have become merely a means of escape from the present. After all, what are all your ideals? They but offer a subtle means of flight from actuality. Let me take an example which perhaps will make this clear.

You profess the ideal of brotherly love, and that is the ideal with which the majority of you have been brought up. But what is taking place in actuality? There is the distinction of classes, of religions with their beliefs, dogmas and divisions, and of nationalism with its exploitation and wars. So what is the good of your ideals? Ideals but become drugs which prevent you from thinking clearly and understanding fully the present.

Religions, with their beliefs, dogmas and creeds, have become tremendous barriers between human beings, dividing man against man, limiting him and destroying his intelligence. Please understand what I mean by religion. I mean by religion organized thought and belief which have become receptacles of vested interest and in which authority is firmly rooted.

So, having created these two divisions in life, the material and the spiritual, we turn in moments of great crisis, great suffering

and misery, to experts along these two lines. In moments of intense suffering, we seek comfort from these authorities and experts. And what happens when you look up to another? Gradually and unconsciously you create authority, you give yourself over to it entirely and become merely a part of that system of thought; and, as there are innumerable experts along these two lines, you become tools in their hands to fight other experts and their groups.

What is your answer to all this? On the one hand you can say that man is nothing but clay, matter to be moulded, and that he is but the result of environment, to be controlled and shaped. If this is so, then the whole question of his creative expression and fulfilment, his intelligent happiness and moral action, is of no great importance and of no special consequence. If you think fundamentally that man is nothing but clay to be fashioned by circumstances, then you must create circumstances, laws, authorities that will ruthlessly control, dominate individual expression and action. Or, if man is not mere clay to be conditioned, to be moulded into a particular shape, then there must be a complete revolution in your ideas and actions.

That is, sirs, there are only two possibilities: one of complete domination and control; and the other, the voluntary creation of right environment for the fulfilment of man. You must belong to one or the other of these; you cannot play with both. Either you consider man as merely a social entity, and therefore you ruthlessly shape and control his whole social and creative action; or, if he is not merely that, but something much more, then there must be a fundamental revolution in your thought and action.

If you voluntarily discern this, then your acquisitive action, your thought based on security, must undergo a complete change. If you consider that man has within himself the greatest capacity for intelligence, then you must remove the innumerable fears, punishments and rewards with which you guide and dominate him. But if you think that man is merely clay to be shaped, then you will increase all the fears and punishments which will dominate and coerce him.

So you, as individuals, will have to discover for yourselves upon what your action is based, whether upon compulsion or upon voluntary understanding. We see so much exploitation, so much misery and suffering, and we don't seem to find a comprehensive answer. We are satisfied by one day's remedy. But if we can really, fundamentally understand this problem of compulsion, domination, then we shall find a true and lasting answer to the many aches and agonies of life. This means that as each one has been so twisted, perverted.

limited by past and present environment, he must now begin to question the true significance of the innumerable values to which he has become a slave. To do this there must be a continual awakened interest and alertness to free the mind from all pressure and influence, to make it clear, simple, so that there is direct discernment of what is true.

We have three kinds, if I may so divide it, of individual, egotistic expression. One is the search for immortality, the desire for selfish continuance, which prevents the complete understanding of the present, the only eternity. As long as the mind is pursuing its own egotistic continuance, thinking that this is immortality, there cannot be the flow of reality, that unique intelligence which is not yours or mine. To understand and realize this, mind must be free from that consciousness which has been created through many hindrances, through authority, through values based on acquisitive and self-protective fears. When the mind is free from its own egotistic limitations and impediments, when it is creatively empty, there is born that reality which is immeasurable, not to be discussed but to be experienced, lived.

Then there is that selfish acquisitiveness of things, that possessiveness, with all its subtle cruelties and exploitations, by which the mind seeks to establish its own security and comfort.

Finally, there is the pursuit of sensation.

Now if you desire to understand truth, mind must be free from these impediments and limitations. As individuals you must become conscious, fully conscious of your actions. You cannot give yourself over to authority, to experts, but you must be continually aware of your action and its cause; then the mind will discern the bondage, the hindrance in which thought is caught. So gradually the mind, which is now crippled, unconscious, becomes conscious and thereby discovers the limitations which it has created for itself in search of its own security. And when the mind is utterly naked, then there is that creative intelligence, that continual becoming.

Question: What is your *truth?*

Krishnamurti: There cannot be *your* truth and *my* truth. There is only truth, and you can understand its unique quality only when the mind is free of "yours" and "mine". The "you" and the "me" are

only memories, based on self-protective and accumulative reaction against intelligence. When the mind is free from that sense of "mine", then there is life, there is truth.

There is only love, but when you imprison it within the walls of possessiveness, then it becomes "yours", and its beauty fast withers away.

Question: If you live in an eternal now, having annihilated the idea of time and broken the ties that bind you to the past, how can you speak about your past and about your previous experiences? Are not these memories ties?

Krishnamurti: If action is born out of a prejudice, a hindrance, then it creates further limitation and brings sorrow. But if it is the outcome of discernment, then action is ever renewing itself and is never limiting. This liberation of action does not mean that you cannot remember incidents, but those past incidents will no longer control action.

If one acts through the background of many prejudices, surely that action, being impeded, must inevitably create a further limitation of the mind. If one has a background of religious prejudices, action must create conflict in the present. But if one begins to question and thus understand the significance of values, traditions, ideals, past accumulations which make up the background, then the mind shall know the beauty of action without sorrow. Experiment with what I am saying and you will know. We have many prejudices, fears, accumulative values, which are continually thwarting fulfilment in action, and so there is an ever increasing incompleteness and the burden of tomorrow.

June 21, 1935

Second Talk in Montevideo

Friends,

Many questions have been put to me, and before I answer some of them I will say a few words by way of introduction.

I think it would be rather vain and absurd if you merely dismissed what I say as being communistic or anarchistic, or by saying that it is nothing new. To find out whether it is of any significant value, and to test whether it has any essential quality of truth, one must experiment with it and not merely dismiss it. To find out the quality of any idea that I put forward, you must carry it into action, with deliberate and conscious thought. Only then can you know the renewing quality of action in daily life—for we are concerned most with that intelligent action which shall reveal the richness, the fullness of life. To discover for ourselves the manner of this action, there must not be mere rejection or blind acceptance of the ideas which I have been trying to explain, but there must be true and conscious experiment. Then you will know the ever renewing quality of action.

To live supremely, intelligently, we must find out for ourselves what are the hindrances or the prejudices that impede the free flow of reality. In understanding the significance of their cause and their existence, we shall voluntarily, without any compulsion, abandon them. Then only can there be the movement of reality.

There is, amongst other hindrances, one that does incalculable damage to the mind. Before I explain what that impediment is, please do not jump to conclusions or think in terms of opposites. To understand its deep significance, mind must be very pliable and not merely conclusive, as this prevents the continuous penetration of reality.

One of the greatest hindrances to the flow of reality, is authority. It is one of the most destructive barriers which we have created in our desire for self-protection and security. For convenience, let us divide authority into the inner and the outer. The outer authority is environment, tradition, habit, the closed morality of religion, the authority of experts, and the authority of vested interests. There is this outward environment which is continually impressing and forcing itself upon the individual, conditioning and perverting him. As long as we do not understand this limiting pressure of environment with its corroding influence, compelling us to act according to a particular pattern which is often considered as voluntary action, as long as we

do not discern its true significance, there must be a continual conflict and suffering, thus ever increasing the limitation of action.

By reacting to this outward compulsion, we begin to develop an inner authority, an inner law based on fear, on the self-protective memory of security and comfort, according to which we are continually adjusting and paralleling our conduct, and which in its own subtle way controls and limits thought and action and thus creates its own conflict and suffering.

So we have the compulsion from without, and from within, which has been developed through our own desire for security, certainty, and which is continually perverting and twisting discernment.

If the mind would understand reality, it must become wholly unburdened, fresh and uninfluenced. That is, you must become fully conscious, fully aware of the subtle influence of vested interests on the one hand, which I have explained as environmental, and on the other of that inward compulsion based on acquisitive and self-protective fear and memory. When you begin to be aware, when you begin to perceive that influence or authority in any form, gross or subtle, must pervert thought, then the mind, in freeing itself from its limitations, is capable of true discernment. For the action of authority, based fundamentally on self-protective desire, must ever increase stupidity and its illusions, destroying creative action, till gradually the individual is nothing but automatic reactions. When the individual consciously understands the deep significance of authority, when the mind is completely naked, creatively empty, then there is bliss.

Many questions have been put to me, and I have chosen some which I think are representative. If your particular question is not chosen, please listen to the questions which I shall answer, and I think you will see that I am answering your question also.

Question: You gave us the impression in your first talk that you were destroying the old values and clearing the way. In the following talks, are you going to build anew, giving us the essence of your teaching?

Krishnamurti: Now, I cannot destroy values which have been created by each individual, and which have become the means of exploitation either by society or by religion. You, by your own effort, by your own understanding of the true significance of existing values, can begin to destroy those that are essentially false. If I merely destroy the

old and establish a new set of values, you are none the freer, you will only become prisoners to the new. There is no fundamental difference, only a change of prisons. So please understand the purpose of these talks. Truth cannot be handed to you. You, through your own creative understanding, have to discover for yourself the true in the false. If I merely built a new system or structure of thought, it would become another kind of authority and prison, whereas if you, through your own discernment, begin to discover what is true, you are then releasing that creative energy of intelligence which is truth. Truth is unique; it is not many-sided; it is complete. Each one must come to it without any compulsion, without following anyone, without any adjustment to a system or pattern. You have to battle against the false values that man has created through centuries, which are now being imposed on him ruthlessly, those values which you as individuals have established for yourselves in the desire for self-protection and security.

It does not much matter what name you give to me; and it cannot matter very much to you what I am. What matters is whether you in your suffering are truly destroying the false values that enclose you, or creating further barriers that shall imprison man.

The questioner asks, "In the following talks, are you going to build anew, giving us the essence of your teaching?" Most of us are seeking explanations. Explanations are merely so much dust in the eyes. If you take even one of the ideas which I have put forward, and become aware of its full significance, you are then beginning to release creative intelligence. You will find fulfilment through your own action, and not through any particular system of thought.

Question: Do you believe that a man of low culture, oppressed, earning a miserable wage, with a wife and children to support, can save himself spiritually and economically without help and guidance?

Krishnamurti: Economically, man certainly cannot be individualistic which he has been through these many centuries, causing chaos, exploitation and misery. But spiritually, if I may use that much abused word, he must be a complete individual. That is, when he begins to discover for himself and discard the false values which he has established through his search for protection and security, he awakens in himself true intelligence. At present he is being driven ruthlessly, in this false, individualistic system.

When you begin voluntarily to question, to investigate and discard the false values which religions and society have established, you awaken that unique intelligence which is creative co-operation, and not compulsory, slavish adjustment. Without this intelligence you act merely like so many machines.

For the fundamental change which shall bring about collective co-operation there must be complete, true and individual freedom of thought; but it is one of the most difficult things to realize, for we have been trained through centuries to obey and to adjust ourselves to a standard. The desire to create authority and to follow it is subtly ingrained in us. When there is a problem, we seek help, which we too easily find. Thus gradually and almost unconsciously we establish authority, to which we give ourselves over completely, till there is no thought apart from the system, apart from the established tradition and ideas.

Now the questioner wants to know whether a man of low state, low education, can realize that spiritual and true intelligence, that uniqueness. He can if he begins vigorously to question and to discover the significance of established values, and thus release creative thought. Unfortunately, such people have very little time to themselves, they are overworked, they are exhausted at the end of the day. But you who are supposed to be educated, who have leisure, can see to it that these others have also the right environment in which to live and think, and are not ceaselessly imposed upon and exploited.

The deep quality of intelligence is not found through mere education; it is not the result of slavish obedience to authority, or of the imposition of social morality, but it happens through the diligent discovery of right values. When there is such unique intelligence, then there will not be exploitation, domination and the cruel pursuit of selfish success.

Question: How can we be certain that happiness will result from the destruction of scientific, religious, moral and psychological prejudices?

Krishnamurti: You want a guarantee from me that by giving up something you will get something else in return. (Laughter) We approach life with the mentality of a merchant, and do not see that prejudice is inherently false. We want, before we renounce what we possess, to be assured that we shall receive something in return. And this is true of the whole pursuit of virtue. But the mentality that

renounces in order to attain something else can never find happiness; such a mentality can never understand the pure quality of truth, which is to be understood only for its own beauty, not as a recompense.

Now if you think seriously about it, you will see that our whole system of thought is based on this idea of recompense. After all, the cultured man acts without seeking a reward. This requires, not only the recognition of the falseness of reward, but the understanding, the discernment of intrinsic values. If you are a true artist or a man who really loves his work, then you are not seeking a reward. It is only the person who is not in love with life that is constantly seeking, in a gross or subtle manner, a recompense or reward, for his actions are born out of fear; and how can such a person understand the swiftness, the subtle quality of truth?

Question: Are you trying to free the individual, or awaken in him the desire for freedom?

Krishnamurti: If you are not suffering, if you are not in conflict, if there is no problem, no crisis in your life, then there is very little to be said. That is, if you are asleep, then the action of life must first awaken you. But what happens generally when you begin to suffer? You immediately seek a remedy that will ease your suffering. So gradually in your search for comfort, you again put yourself to sleep through your own effort; and what another can do is merely to point out how you are doing this. You put yourself to sleep by seeking comfort, which you call the search for God, for truth. When the mind is awakened through a shock, which you call suffering, that is the true moment to inquire into the cause of suffering, without seeking comfort. If you observe, you will see that when there is acute suffering, your thought is searching out a remedy, a comfort. And you do find a remedy, which but dulls the mind and turns it away from the cause of suffering, thus creating an illusion.

To put it differently, when the mind dwells in an accustomed groove of thought, then there is no conflict, then there is no suffering, no awakened interest in life. But when you have an experience of some kind that gives you a shock, which is called suffering and which awakens you from habit, then your immediate reaction is to seek another comfort to which thought can again become accustomed. The mind is searching constantly for certainties so that it shall be secure and not be disturbed, and hence life becomes full of fears and

defensive reactions. But experience is continually destroying our certainties, and yet subtly we seek to create others. So life becomes a continual process of struggle and suffering, creation and destruction. But if the mind did not seek finalities, conclusions and securities, then it would find that there is constant adjustment, an understanding of the significance of the movement of life; and in that alone is there lasting reality, in that alone is there happiness.

Question: What do you mean by "religion"? I feel myself reunited to God through Christ. And through whom are you reunited to God?

Krishnamurti: I mean by religion, organized belief, creed, dogma and authority. That is one form of religion. Then there is the religion of ceremonies, which is but sensation and pageantry. Then there is the religion of personal experience. The first forces the individual to conform to a certain pattern for his own good through fear, through faith, dogma and creed. The second impresses divinity on the worshipper through show and pageantry. With the third, personal experience, we shall deal presently.

Now, organized religion must inevitably create divisions and conflict between men. You see this throughout the world. Hinduism, like Christianity, Buddhism and other organized religions, has its own peculiar beliefs and dogmas, which are almost impenetrable barriers between men, destroying their love. And what value, what significance have these religions, when they are fundamentally based on fear? If you discern the falseness of organized belief, that through any particular belief you cannot understand reality, nor through any authority whatsoever can intelligence be awakened, then you as individuals, not as an organized group, will free yourselves from this destructive imposition. This means that you must question from the very beginning the whole idea of belief; but this involves great suffering, for it is not a mere intellectual process. A man who only inquires intellectually into the question of belief shall find nothing but dust. If a man who is deeply suffering, questions this whole structure based on fear and authority, then he shall find those waters of life which shall quench his thirst.

Then there is that personal experience which is also called religious experience. It requires greater frankness, greater effort on our part to unravel the illusions that are connected with this. When there is so much confusion, misery and uncertainty, we want to find stabil-

ity, peace and happiness. That is, instead of discerning the cause of this suffering, we want to run away from conflict to something that will give us contentment and constant hope. So with this craving we create and develop illusions that give us intense satisfaction, encouragement and happiness, whose sensation and thrill we generally call religious experience. If you really examine impersonally, without any prejudice, these so-called religious experiences, you will see that they are nothing but self-evolved compensations for suffering. So what people call religious experience is merely an escape into an illusion which they call a reality, in which they live, thinking that it is God, truth and so on. If you are suffering, instead of seeking happiness, the opposite, discern the fundamental cause of suffering, and begin to free yourself from that cause; then there is that reality which cannot be measured by words.

A mind that desires to understand truth must be free from these three illusions: from organized belief, with its authority and dogmas; from ceremonies, with their pageantry and sensation; and from those self-created illusions with their satisfactions and destructive happiness. When the mind is really without any prejudice, is not seeking a reward or cultivating a deity or hoping for immortality, then in that clear discernment there is the birth of reality.

Question: I am a priest, and I think I am fairly representative of the priesthood in general. I have had no revelation or mystic experience whatever; but what I preach from the pulpit I sincerely believe, because I have read it in sacred books. My words give consolation to those who listen to me. Should I give up helping them and leave my ministry because I have no such direct experience?

Krishnamurti: Sir, what is it that you call helping people? If you want to pacify them, drug them to sleep, then you must have revelation and authority. Because there is so much suffering, we think that by giving comfort to people we are helping them. This giving of comfort is nothing but putting them to sleep; thus the comforter becomes the exploiter.

Don't merely laugh at the question and pass it by, saying that it does not apply to you. What is it that you are seeking? If you are seeking comfort, then you will find comforters and be drugged into contentment. But what can anyone truly teach you? What another can help you to do is to discern for yourself whether you are escaping

from actuality into an illusion. This means that the person who talks, who preaches, must himself be free from illusions. Then he will be able to help people even without reading sacred books. He will help the individual to keep awake, alive to the actualities of life, freed from all illusion. In discerning an illusion the mind frees itself from it, through deep understanding, and destroys the creator of illusion, which is that centre of limited consciousness, the "I", the ego.

If you want really to help man because you yourself perceive the utter chaos and suffering that exists, you will not give him any drug that will put him to sleep, but will help him to discover for himself those causes which impede the birth of intelligence. It is difficult to teach truly without dominating, asserting; and both the teacher and the pupil must be free from the subtle influence of authority, for authority perverts and destroys all understanding.

Question: Do you believe in God?

Krishnamurti: What is important is to find out *why* you seek God; for when you are happy or when you are in love, you do not seek love, happiness. Then you don't believe in love, you *are* love. It is only when there is no joy, no happiness, that you try to seek it. You are seeking God because you say to yourself, "I cannot understand this life, with its misery, injustice, with its exploitations and cruelties, with its changing love and its constant uncertainties. If I can understand the reality which is God, then all these things will pass away."

To a man in a prison, freedom can be only in imaginative flight. Your search for reality, for God, is but an escape from actuality. If you begin to free yourself from the cause of suffering, free the mind from the brutalities of personal ambition and success, from the craving for individual security, then there is truth, reality. Then you will not ask another if there is God. The search for God to the vast majority of people is but an escape from conflict, suffering. They call this escape religion, the search for eternity; but what they are really seeking is merely a drug to put them to sleep.

The fundamental cause of man's suffering is his egotism, expressing itself in many ways, essentially in his search for security through immortality, possessiveness and authority. When the mind is free from these causes which create conflict, then you will understand, without beliefs, that which is immeasurable, that which is reality. A

mind weighed down with belief, with prejudice, a mind that is prepared, cannot discover the unknown. The mind must be wholly naked, without any support, without any longing or hope. Then there is reality, which cannot be measured by words.

So do not seek vainly for that which is, but discover the impediments, the hindrances that prevent the mind from perceiving truth. When the mind is creatively empty there is the immeasurable.

Question: What is immortality?

Krishnamurti: To understand immortality and its real significance, your mind must be free of all religious prejudice. That is, you have already an idea of what immortality must be, which is the outcome of intense desire to continue as a limited consciousness. All the religions throughout the world promise this egotistic immortality. If you would understand immortality, mind must be free of this craving for individual continuance.

Now, when you say that "I" must continue, what is this "I"? The "I" is nothing but the form, the name, certain qualities and memories, certain fears and prejudices, certain limited desires and unfulfilled actions. All these compose the "I", which becomes that limited consciousness, the ego. You desire that this limited consciousness shall continue. That is, when you ask if there is immortality, you are inquiring whether the "I" will continue, that "I" which is inherently a frustrated consciousness.

To put it differently, in truly creative moments of thought or of expression, there is no consciousness as the "I". It is only in moments of conflict, suffering, that the mind becomes conscious of its own limitation, which is called the "I"; and we have become so accustomed to limitation that we crave for its continuance, thinking that this is immortality. Thus anyone who guarantees to you this immortality, becomes your authority. Grossly or subtly, that authority begins to exploit you through fear. So you who are seeking this selfish, illusory immortality, are creating exploiters with all their cruelties. But if you are really free of that limited consciousness with its illusions, hopes and fears, then there is the eternal movement, the continual becoming, not of the "I", but of life itself.

Question: Don't you think that any movement or social upheaval that

succeeds in educating the younger generation without any religious ideas or thought of the hereafter, is a positive step in human progress?

Krishnamurti: Religious ideas do not merely limit themselves to the hereafter. It is much more profound. The desire to be secure gives birth to the thought about the hereafter and to many other subtleties which create fear, and to be free from it needs great discernment. Only a mind that is insecure will understand truth; a mind that is not prepared, that is not conditioned by fear, shall be open to the unknown. So let us concern ourselves with limitations and their cause.

The question is this: Can we train children not to seek security? Now, to educate another, you must begin with yourself. Are you fundamentally free of this idea of security? Are you entirely vulnerable to life, without any self-protective wall? To discover this, begin to be aware, begin to question all the values that now enclose the mind. Then you will discover, through your own intelligent awakening, the true significance of security.

June 26, 1935

Third Talk in Montevideo

Friends,

Many questions have been sent to me regarding the present social conditions, alcoholism, prostitution, civilization, and so on. I have been asked also, why I do not join certain societies and political parties in order to help the world.

In reply to all these many questions, I feel that if we can really grasp the fundamental principle underlying our human struggle, then we shall understand these problems and truly solve them. We must understand the fundamental causes of struggle and suffering and then our action will inevitably bring a complete change. Our whole interest should be turned, not towards solving any one particular problem, not towards any particular end or definite objective, but towards understanding life as an integrated whole. To do this, limitations that have been placed on the mind, crippling thought and action, must be discerned and dissolved. If thought is really free from the innumerable impediments we have imposed upon it in our search for security, then we will meet life as a whole, and in this lies great bliss.

Now, the mind creates and becomes a slave to authority, and hence action is being constantly impeded, crippled, which is the cause of suffering. If you observe your own thought, you will see how it is caught between the past and the present. Thought is continually paralleling, guiding itself by the past, and adjusting itself to the future; thus action becomes incomplete in the present, which creates in our minds the idea of non-fulfilment, out of which comes the fear of death, the consideration of the hereafter, and the many limitations born of incompleteness. If the mind can completely understand the significance of the present, then action becomes fulfilment without creating further conflict and suffering, which is but the result of limited action, of impediments placed on thought through fear.

To release thought in order that action may flow without creating for itself limitations and barriers, mind must be free from this continual imposition of the past, and also free from the future pattern which is but an escape from the present. Please, this is not as complicated as it sounds. Watch your own mind functioning and you will see that it guides itself by the past, or it is adjusting itself to a future ideal or pattern, so the significance of the present is completely covered over. In this way, action is creating its own limitation, instead

of liberating thought and emotion; action is being constantly influenced by the past and the future.

The past is tradition, those values which we have accepted and the significance of which we have not deeply understood. Then there are moral values against which you are constantly measuring your action. If you deeply examine these values, you will discern that they are based on self-protection and security, and merely adjusting action to such values is not fulfilment, nor is it moral. Again, observe yourself and you will see how memory is ever placing a limitation on your thought and so on action. This memory is really a self-protective adjustment to life, which is often called self-discipline. Such discipline is nothing but a defensive system against sorrow, a cunning protection and guard against experience, life itself. So the past, which is tradition, values, habits, memories, is conditioning thought, and thus action is incomplete.

The future is nothing but an escape from actuality, through an ideal to which we try to adjust the present, the immediate action. These ideals are merely safeguards, hopes, illusions born of incompleteness and frustration. So the future is placing a hindrance in the way of action and fulfilment. Thought, which should be in constant movement, is attaching itself either to the past or the future, and out of this comes that limited consciousness, the "I", which is but incompleteness.

Now to understand reality, the deep significance of the movement of life, which is the eternal, thought must be free from this attachment to and influence of the past and the future; mind must be completely naked, without any escape or support, without the power of creating illusion. In that clarity, in that simplicity, there is born, as the flower, truth, the ecstasy of life.

Question: Intellectually I understand what you say, but how am I to put it into action?

Krishnamurti: I doubt, if I may say so, that you really understand what I am saying, even intellectually; for when you talk of understanding intellectually, you mean that you theoretically grasp an idea but not its deep significance, which can be caught only in action. Most of us want to avoid action, because that necessarily creates circum-

stances and conditions which bring about conflict; and thought, being cunning, avoids disturbance, suffering. So it says to itself, "I understand intellectually, but how am I to put it into action?" You never ask how to put an idea into action if that idea is of real significance to you. The man who says, "Tell me how to act," does not wish to think deeply about the matter but merely desires to be told what to do, which creates the pernicious system of authority, following and sectarianism.

I am afraid the majority of you, after hearing these talks, will say, "You have given us nothing practical." Your mind is accustomed to systematized thought and unconscious action, and you are willing to follow any new system which will give you further security. If you take one idea which I put forward and really go into it deeply through action, then you will discover the ever renewing quality of complete action, and from this alone comes the true ecstasy of life.

Question: Do you believe in the existence of the soul? Does this continue to live infinitely after the death of the body?

Krishnamurti: Most people believe in the existence of the soul in some form or other. Now you will not understand what I am going to say if, in defence, you merely oppose it, or quote some authority for your belief which is cultivated through tradition and fear; nor can this belief be called intuition when it is only a vague hope.

Illusion divides itself infinitely. The soul is a division, born of illusion. There is first the body, then there is the soul that occupies it, and finally there is God or reality: this is how you have divided life.

Now the limited consciousness of the "I", is the result of incomplete actions, and this limited consciousness is creating its own illusions and is caught in its own ignorance; and when the mind is free from its own ignorance and illusion, then there is reality, not "you" becoming that reality.

Please do not accept what I say, but begin to question and understand how your own belief has come into being. Then you will see how subtly the mind has divided life. You will begin to understand the significance of this division, which is a subtle form of egotistic desire for continuance. As long as this illusion, with all its subtleties, exists, there cannot be reality.

As this is one of the most controversial subjects and there exists so much prejudice with regard to it, one has to be very careful not

to be swayed by opinion for or against the idea of the soul. In understanding reality, this question as to whether there is a soul or not will be answered. To understand reality, mind must be utterly free from the limitation of fear, with its craving for egotistic continuance.

Question: What have you to say about the sexual problem?

Krishnamurti: Why has sex become a problem? It is a problem because we have lost that creative force which we call love. Because there is no love, sex becomes a problem. Love has become merely possession, and not that supremely intelligent adjustment to life. When we have lost that love and merely depend on sensation, then love and sex become a cruel problem. To understand this question deeply and to live greatly with love, mind must be free from the desire to possess. This requires great intelligence and discernment.

There are no immediate remedies for these vital problems. If you really want to solve them intelligently, you must alter the fundamental causes which create these problems. But if you merely deal with them superficially, then action springing from them, will create greater and more complicated problems. If you deeply understand the significance of possessiveness—in which there is cruelty, oppression, indifference—and the mind frees itself from that limitation, then life is not a problem, nor a school in which to learn; it is a life to be lived completely, in the fullness of love.

Question: Do you believe in free will, in determinism, or in inexorable karma?

Krishnamurti: We have the capacity to choose, and as long as this exists, however conditioned and however unjust, there must be limited freedom. Now our thought is conditioned by past experiences, memories; therefore it cannot be truly free. If you want to understand the eternal present, if you want to complete your action in the present, you must understand the cause of limitation, from which arises this division between consciousness and impeded consciousness. It is this limited consciousness, with its impeded action, that creates incompleteness, causing suffering. If action is not creating further limitations then there is the continual movement of life.

Karma, or the limitation of action in the present, is created through

impeded consciousness of values, ideals, hopes which each one has not wholly understood. Only through deep discernment of these hindrances, can the mind liberate itself from the limitation of action.

Question: I am enthusiastic about the united Christian front in a Christ-centric religion. I accept only the value which organizations have in themselves, and lay emphasis on the individual effort to find personal salvation. Do you believe that the united Christian front is feasible?

Krishnamurti: Each religion maintains that there is only one true religion, itself, and tries to bring within its fold, within its limitation, people who are suffering. Religions thus create divisions between man and man. The point is, Why do you want a religion of any kind, religion being an organized system of beliefs, dogmas and creeds? You cling to it because you hope that it will act as a guide, giving you comfort and solace in times of trouble. So organized religion becomes a shelter, an escape from the continual impact of experience and of life. Through your own desire for protection you create an artificial structure which you call religion, which is in essence a comforting dope against actuality.

If the mind discerns its own process of building up shelters and so avoiding life, then it will begin to disentangle itself from all unquestioned values which now limit it. When man truly realizes this, there will not be the spectacle of one religion competing with others for him, but he will be free from his own self-created illusions, and so awaken in himself that true intelligence which alone can destroy all the artificial distinctions and the many cruelties of intolerance.

Question: Your observations upon authority were greeted in some quarters as an attack upon the churches. Don't you think you should make it clear to your listeners that this word "attack" is misapplied? Should not your efforts be better understood and be regarded as a means of enlightenment? For do not attacks lead to conflict, and is not harmony your objective?

Krishnamurti: Should not traditions, beliefs, dogmas be questioned? Should not the social, moral values which we have built up for centuries be doubted and their significance discovered? By questioning

deeply there will be individual conflict, which will awaken intelligence and not mere stupid revolt. This intelligence is true harmony. Harmony is not the blind acceptance of authority nor the easy satisfaction in unquestioned value.

Sir, what I am saying is very simple. We have now about us many values, traditions, ideals, which we accept unquestioningly; for when we begin to question, there must be action, and being afraid of the result of such action, we go on meekly accepting, subjugating, adjusting ourselves to these false values, which will remain false as long as we merely accept them and do not voluntarily discern their significance. But when we begin to question and try to understand their deep significance, conflict must inevitably arise.

Now, you cannot understand the true significance of values intellectually. You begin to discern it only when there is conflict, when there is suffering. But unless you are greatly aware, suffering will merely lead to the search for comfort. And the man who gives you comfort becomes your authority, and so you acquire other values which you again accept unquestioningly, thoughtlessly. In this vicious circle thought is held, and our suffering goes on day after day until we die, and so we come to hope that in the hereafter there will be happiness. Such an existence, with fear and bondage to authority, is a wasted life without fulfilment.

If you begin to discern for yourself the deep significance of values that have been established, then you will discover for yourself how to live intelligently, supremely. This action of intelligence is true harmony. So do not seek mere harmony, but awaken intelligence. Do not try to cover up the existing disharmony and chaos, but fully understand its cause, which is our egoistic desires, pursuits and ambitions.

Question: How can you talk about human suffering when you yourself have never experienced it?

Krishnamurti: We want to judge others. Instead of basing your understanding of what I say on whether I have suffered or not, become aware of your own suffering, and then see if what I say has any value. If it has not, then whether I have suffered or not has no significance whatsoever. When the mind discerns and frees itself from the cause of its own suffering, then a life without exploitation, a life of deep love, is possible.

Question: Do you believe that there is some truth in spiritualistic phenomena, or are they only auto-suggestions?

Krishnamurti: Even after you have examined spiritualistic phenomena under very strict conditions—for there is so much charlatanism and deception about all this—of what value is it?

What lies behind this question? Most of us want to know because we desire to be guided, or because we want to get into touch with those whom we have lost, hoping thus to free ourselves from loneliness, or cover up our agony with explanations. So, with most of us, the desire behind this question is, "How can I escape from suffering?" You want to be guided through life in order to avoid suffering, in order not to come into conflict with actuality. Hence you abandon the authority of a church, a sect or an idea, and rely on this new spiritualistic authority. But authority still guides and dominates you as before. Your life, through control, through escape, becomes more and more shallow, more and more incomplete. Why give more authority, more understanding to the dead than to the living?

Where there is a desire to be guided, to seek security in authority, life must inevitably become a great sorrow and a great emptiness. The richness of life, the depth of understanding, the bliss of love can come only through the discernment of the false, of that which is illusory.

Question: Should we destroy desire?

Krishnamurti: We want to destroy desire because desire creates conflict and suffering. You cannot destroy desire; if you could, you would become but an empty shell. But let us discover what causes suffering, what prompts us to destroy our desire.

Desire is continually trying to fulfil, and in its fulfilment there is pain, suffering and joy. Thus mind becomes merely the storehouse of memories, to guide, to warn. In order that desire, in its fulfilment, may not create suffering, mind begins to limit and protect itself with values and impositions based on fear. Thus gradually desire becomes more and more limited, narrow, and out of this limitation comes suffering which urges us to conquer and destroy desire, or forces us to find a new objective for desire.

If we destroy desire, there is death; and if we merely change the objective of desire, find new ideals for desire, then it is only an escape

from conflict, and so there can be no richness, no completeness. If there is no pursuit of limited, egoistic objectives or ideals, then desire is itself the continual movement of life.

Question: If, as you say, immortality exists, we assume that, without desiring it, we shall inevitably realize it in the natural course of experience, thus not creating exploiters. But if we desire it, then we shall make of those who offer us immortality our conscious or unconscious exploiters. Is this what you wish to convey?

Krishnamurti: I tried to explain how we create authority which necessitates exploitation. You create authorities in your desire for egotistic continuance, which you call immortality. If you crave for that limited consciousness, the "I", to continue, then he who gives you the promise of its endurance becomes your authority, which brings about the formation of a sect, and so on.

Now immortality is not egotistic continuance at all. The realization of that which is immeasurable can only be when the mind is no longer bound to its own limited consciousness, when it is no longer pursuing its own security. As long as the mind is seeking its own protection, comfort, creating its own particular limitation, there cannot be eternal becoming.

Question: Is man in any sense superior to woman?

Krishnamurti: The question is surely put by a woman! Intelligence is neither superior nor inferior; it is unique. So don't let us discuss who is superior or who is inferior, but rather discover how to awaken that divinity. You can do it only by constant awareness. Where there is fear there is the submission to the many stupidities and compulsions of religion, of society, or to your wife, your husband or your neighbour. But when the mind, in its own awareness and suffering, deeply penetrates into the illusion of security with its many false values, then there is intelligence, an eternal becoming.

June 28, 1935

Friends,

To bring about a mass action there must be individual awakening; otherwise, the mass merely becomes an instrument in the hands of the few for the purpose of exploitation. So either you lend yourself to be exploited, or you begin to awaken true intelligence, which is to live completely, fully, without exploitation.

Now, what is it that will awaken the individual from his self-satisfied, egotistic accumulations? The continual process of awakening the mind from its own limitation is true experience. When there is this action of experience on a limited mind, the awakening is called suffering. For most of us, the desire to cling to certainties, securities, to habits of thought, to traditions, is so great that anything which comes to shake us out of that groove of safety, out of those established values, thus creating insecurity, we call suffering. When there is suffering, there is an intense craving to escape from it, and so the mind creates further illusory values that are satisfying and consoling. These values are established through defensive reaction against intelligence. What we call values, moralities, are really based on this self-defensive reaction against the movement of life. To these values mind has become an unconscious slave.

We have ideals, values, traditions, in which we are constantly taking shelter when there is conflict or suffering. Intelligence, which is perception of the false and which is awakened through suffering, is again put to sleep by establishing other sets of values which will give us an illusory comfort. So we move from one illusion to another. There must be constant conflict and suffering till the mind is free from all illusions, till there is creative intelligence.

Question: Is it one of the duties of teachers to show children that war in any of its forms is inherently wrong?

Krishnamurti: What would happen to a teacher who really taught the whole significance and stupidity of war? He would soon be without a job. So, knowing that, he begins to compromise. (Laughter) You all laugh, you say it is perfectly true, but you are the very

people who are maintaining this whole system of thought. If you really, humanly felt the ugliness and cruelty of war, you as individuals would not contribute to all the steps leading up to nationalism and eventually to war. After all, war is merely the result of a system based on exploitation, on acquisitiveness. We hope by some miracle that this whole system will change. We do not want to act individually, voluntarily, freely, but we are waiting for a system to be created by others in which individually we will have no responsibility. If that happens, we shall merely become slaves to another system.

If a teacher really feels that he must not teach war, because he understands the full significance of it, then he will act. A man who deeply and intelligently feels the cruelty of a thing in itself will act and not consider what will happen to him. (Applause)

Question: What should be the real purpose of education?

Krishnamurti: If you think that man is nothing but a machine, clay to be moulded, to be shaped according to a particular pattern, then you must have ruthless compulsion, rigorous discipline; for then you do not want to awaken individual intelligence, creative thinking, but you merely want the individual to be conditioned for a particular system. That is what is happening throughout the world, in some cases subtly, in others in a gross form. You see compulsion in various forms exercised over human beings, thus gradually destroying their intelligence, their fulfilment.

Most of you who are religiously inclined, and who talk about God and immortality, do not fundamentally believe in individual fulfilment, for in the very structure of religious thought, through fear, you allow compulsion and imposition. Either there must be individual fulfilment, or the complete mechanization of man. There cannot be compromise between the two. You cannot say that man must fit into a pattern, must comply, follow, obey, have authority, and at the same time think that he is a spiritual entity.

Once you begin to understand the deep significance of human life, then there will be true education. But to understand this, mind must free itself from authority and tradition by discerning their true significance. The superficial questions concerning this will be answered when you delve profoundly into all the subtleties of authority. There must inevitably be the subtle and gross form of compulsion when the mind is seeking security, safety. So a mind that would

liberate itself from compulsion must not seek the limitation of security, certainty. To understand the deep significance of authority and compulsion, you need very delicate and careful thought.

Question: You deny authority, but are you not creating authority too, by all you have to say or teach to the world, even if you insist that people must not recognize any authority? How can you prevent people from following you as their authority? Can you help it?

Krishnamurti: If a man desires to obey and to follow someone, no one can prevent him; but it is most unintelligent, leading to great unhappiness and frustration. If those of you who are listening to me really begin to think deeply about authority, you will not follow anyone, including myself. But as I said, it is much easier to follow and to imitate than to really free thought from the limitation of fear and so from compulsion and authority.' The one is an easy giving over of oneself to another, in which there is always the idea of getting something in return, whereas in the other there is absolute insecurity; and as people prefer the illusion of comfort, security, they follow authority with its frustration. But if the mind discerns the illusory nature of comfort or security, there is born intelligence, the new, the vital life.

Question: A person who is religiously minded but who has the power to think deeply may lose his religious faith after listening to you. But if his fear remains, what advantage will that be for him?

Krishnamurti: What creates faith in man? Fundamentally, fear. You say, "If I get rid of faith, then I shall be left with fear, and so have gained nothing." So you prefer to live in an illusion, clinging to its phantasies. In order to escape from fear, you create faith. Now when through deep thinking you dissolve faith, then you are face to face with fear. Then only can you resolve the cause of fear. When all the avenues of escape have been thoroughly understood and destroyed, then you are face to face with the root of fear: only then can the mind liberate itself from the clutch of fear.

When there is fear, then religions and authorities, which you have created in your search for security, offer you the opiate which you call faith, or the love of God. Thus you merely cover up fear, which

expresses itself in hidden and subtle ways. So you continue rejecting old faiths and accepting new ones; but the real poison, the root of fear, is never dissolved. As long as there is that limited consciousness, the "I", there must be fear. Until the mind liberates itself from this limited consciousness, fear must remain in one form or another.

Question: Do you think it is possible to solve social problems by transforming the state into an all-powerful machine in every field of human endeavour, having one man rule supreme over the state and the nation? In other words, has Fascism any useful feature in it? Or is it rather to be fought against, as war must be, as an enemy of man's highest welfare?

Krishnamurti: If in any organization there exist class or hierarchical distinctions based on acquisitiveness, then such an organization will be an impediment to man. How can there be the well-being of man if your attitude towards life is nationalistic, class-conscious or acquisitive? Because of this, people are divided into nations ruled by sovereign governments which create wars. As possessiveness and nationalism divide, so religions with their beliefs and dogmas separate people. So long as these exist, there must be divisions, wars, disputes and conflicts.

To understand any of these problems, we must think anew, which demands great suffering; and as very few are willing to go through that, we accept political parties, with their jargon, and think that thereby we are dissolving the fundamental problems.

July 6, 1935

First Talk in Buenos Aires

Friends,

Most of us are aware of the many forms of conflict, of sorrow and of exploitation that exist about us. We see men exploiting their fellow-men, men exploiting women and women exploiting men; we see the division of classes, nationalities, wars and other great cruelties. Each one must have asked himself what shall be his individual action in all this chaotic and stupid condition. One is either entirely unconscious of all this or, being conscious, must often have had the thought not to add or submit to the impositions and cruelties in the world.

In the hope of finding a way out of this suffering, most of you come to listen to these talks. You will be disappointed if you are merely seeking a new system of action or a new method to overcome suffering. I am not going to give a new system or a pattern after which to mould yourselves, for that would in no way solve the many difficulties and sorrows. The mere adjustment to a plan, without deep thought and understanding, will only lead to greater confusion and emptiness. But if you are able to discern for yourselves how to act truly, then your own intelligence will always guide you under all circumstances. If you look to an expert, you become merely one of the many cogs in the machinery of his system of thought. Besides, among the experts and specialists themselves there is much contradiction and dissension. Each expert or specialist forms a party around his system of thought, and then these parties become the cause of further confusion and exploitation.

Now, as I said, I am not offering a new mould into which you can fit yourself; but if you are able to discover and understand profoundly the cause of suffering, then you will find for yourself the true method of action which cannot be systematized. For life is in continual movement, and a mind that is incapable of adjustment must inevitably suffer.

To understand and to discern the deep significance of life, you must come to it with a pliable and an eager mind. The mind must be critical and aware. The opposition of cultivated prejudices and of the traditional background of defensive reactions becomes a great impediment to clear understanding. That is, if you are Christians, you have been brought up in a certain tradition, with prejudices, hopes and ideals, and through that background, through those prejudices,

you look at life with its ever changing expressions. Often this is thought to be the critical understanding of life, but it is only the creation of further defensive opposition.

If I may suggest it, during this evening try to put away your prejudices, try to forget that you are a Christian, a Communist, a Socialist, an Anarchist, or a Capitalist; and examine what I am going to say. Do not merely dismiss what I say as being communistic, anarchistic, or as nothing new. To understand life, with which, after all, we are concerned, we must not confuse theory with actuality; theories and ideals are merely expressions of hopes, longings, which offer an escape from actuality. If we can face actuality and discern its true value, then we shall find out what is of lasting significance and what is utterly vain and destructive.

So I am not going to discuss any theory. Theories are utterly useless. If we can discern the significance of actuality, through questioning, we shall begin to awaken that intelligence which shall be a constant, active and directing principle in life.

Now we have certain established values, religious and economic, according to which we are guiding our life. We have to inquire whether these values are crippling, perverting our thought and action. In deeply understanding what we have created about us, which has become our prison, we shall not fall into another set of false values and illusions. This does not mean that you must accept my values, or accept my interpretation, or belong to any particular group that you may think I represent. I do not belong to any society, to any religion, or to any organization or party.

Man is almost suffocated in the prison of false values, of which he is unconscious. Through deep questioning and suffering he becomes aware of that which he has built about himself, and not through mere acceptance of what another says; if he merely accepted, he would fall into another prison, into another cage. If you individually and intelligently inquired into the system to which each one has contributed, then, through the understanding born of suffering, you would know for yourself the true manner of action.

What are these values, seasoned in tradition and illusion, based on? If you discern deeply, you will see that these values and ideals are based on fear, which is the outcome of individual search for security. In search of this security, we have divided life as material and spiritual, economic and religious. Now such an artificial division is entirely false, for life is an integrated whole. We have created this

artificial distinction; and in understanding the cause of this separation between the spiritual and material, we shall know the integrated action of life as a whole. So let us first understand this structure which we call religion.

There is in each one of you, in one form or another, a desire for continuance, a search for spiritual security which you call immortality. He who offers or promises this security, this egotistic continuance, this selfish immortality, becomes your authority, to be worshipped, to be prayed to, to be followed. Thus you slowly give yourself over to that authority, and so fear is cunningly and subtly cultivated. To lead you to that promised immortality, a system, called religion, becomes a vital necessity. To maintain this artificial structure, beliefs, ideals, dogmas and creeds are required. And to interpret, to administer and to uphold this self-created prison of man, you must have priests. Thus priests throughout the world become exploiters.

In search of your individual security, which you call immortality, you begin to create many illusions and ideals, which become the means of gross or subtle exploitation. To assure you and to interpret the craving for your own security in the hereafter and in the present, there must be mediators, messengers, who, through your fear, become your exploiters. So it is you yourselves who are fundamentally the creators of exploiters, whether economic or spiritual. To understand this religious structure which has become a means of exploiting man throughout the world, you must understand your own desire and the ways of its subtle and cunning action.

Religion, which is an organized form of stupidity, has become your destroyer. It has become an instrument of power, of vested interest, of exploitation. You as individuals must awaken to this structure of opposition to intelligence, which is the result of your own fears, desires, cravings and secret pursuits.

Religion, for most people, is nothing but a reaction against intelligence. You may not be religious, you may not believe in immortality, but you have secret desires prompting you to exploit, to be cruel, to dominate, which must inevitably create conditions forcing and stimulating man to seek comfort, security, in an illusion. Whether you are inclined to be religious or not, fear permeates human beings and their actions, and must create illusion of some kind: the religious illusion, or the illusion of power, or the intellectual conceit of ideals.

Throughout the world man is in search of this immortal security. Fear makes him seek comfort in an organized belief, which is called

religion, with its creeds and dogmas, with its pageantry and superstition. These organized beliefs, religions, fundamentally separate man. And if you examine their ideals, their moralities, you will see that they are based on fear and egotism. From organized belief there follows vested interest, which subtly becomes the cruel authority for exploiting man through his fear.

So you see how man through his own fear, through self-created authority, through closed and egotistic morality, has allowed himself to be slavishly bound; he has lost the capacity to think and so to live creatively, happily. His action, born out of this suffocation and limitation, must ever be incomplete, ever destructive of intelligence.

The individual, through search for his own security, has created through many centuries a system based on acquisitiveness, fear and exploitation. To this system of his own making he has become an utter slave. The selfish conditioning of family, and its own security, has created an environment which forces the individual to become ruthless. Into the hands of the most cunning and the ruthless, the few, has come the machine, which affords the means of exploitation. Out of all this there is born the absurd division of classes, nationalities and wars. Every sovereign government, with its particular nationality, must inevitably create war, for its acts are based on vested interest.

Thus you have on the one side religion, and on the other material conditions, which are continually twisting, perverting man's thought and action.

Almost all people are unconscious both of the intelligence and of the stupidity about them. But how can each one realize what is stupidity and what is intelligence, if his thought and action are based on fear and authority? So individually we have to become aware, conscious of these limiting conditions.

Most of us are waiting for some miracle to take place which will bring order out of this chaos and suffering. Every one of us will have to become individually conscious, aware, in order to discover what is limiting and stupid. Out of this deep discernment there is born intelligence; but it is impossible to understand what this intelligence is if the mind is limited and stupid. To try intellectually to grasp the meaning of intelligence is utterly vain and arid. In discovering for ourselves and being free from the many stupidities and limitations, each one will realize a life of love and understanding.

Through fear we have created certain hindrances which are continually impeding the full movement of life. Take the stupidity of

nationalism, with all its absurdities, cruelties and exploitations. What, as individuals, is your attitude, your action towards it? Do not say that it is not important, that you are not concerned with it, that you don't touch politics; if you examine it fundamentally, you will see that you are part of this machine of exploitation. You as an individual will have to become conscious of this stupidity and limitation.

Equally you have to become aware of the stupidity and limitation of authority in religion. When you once become conscious of it, then you will see the deep significance of the hold it has on you. How can you think clearly, feel fully, completely, when unquestioned authoritative values cripple the mind and the heart?

So we have many stupidities and limitations which are slowly destroying intelligence, such as ideals, beliefs, dogmas, nationalism and the possessive idea of family; and of these we are almost unconscious. And yet each one is trying to live fully, happily, trying to find out intelligently what is God, what is truth. But how can a limited mind, how can a mind that is enclosed by innumerable barriers, understand what is supremely intelligent, beautiful? To understand the supreme, mind must be free of the impediments and illusions created through fear and acquisitiveness.

How are you to become conscious, aware of these shelters and illusions? Only through conflict, through suffering; not by discussing intellectually, for that is dealing with this question but partially.

Let me explain what I mean by conflict. Suppose you begin to realize that organized belief, religion, is fundamentally separating man from man, preventing him from living fully, deeply, and by not yielding to its demands and stupidities, you begin to create vital conflict. Then you will find that your family, your friends and public opinion are against you, which will create great suffering in you. It is only when you suffer and do not try to escape from suffering, when you see that explanations are futile, when all escapes have been stopped, it is only then that you will begin to discern truly, fundamentally, deeply in your mind and heart, what are the limitations that prevent the free flow of reality, of life. If you merely accept what I say and repeat after me that nationalism, beliefs, authorities are hindrances, then you will create only another authority and take transient and illusory shelter under it. If you as individuals truly understand this whole structure of fear and exploitation, then only can there be fulfilment, an ever-becoming of life, immortality. But this demands intelligence, not knowledge; a deep understanding born of action, not of acceptance, not of following a particular person or

pattern, nor of trying to adjust yourself to a system or to an authority.

If you would understand the beauty of life, with its deep movement and its happiness, then the mind and heart must become aware of those values and impediments that are preventing fulfilment in action. It is limitation, egotism, that prevents discernment, that causes suffering, and so there is no fulfilment.

July 12, 1935

Second Talk in Buenos Aires

Friends,

Many questions have been handed in, and before I answer some of them I should like to give a brief introductory talk.

I do not think that any human problem can be solved isolatedly, by itself. Each one of us has many problems, many difficulties, and we try to deal with them exclusively, not as a part of an integral whole. If we have a political problem, we try to solve it apart, let us say, from religion. Or if there is an individual religious problem, we try to solve it apart from the social problem, and so on. That is, there are individual and at the same time collective problems, which we try to deal with separately. Because we do this, we only create further confusion and further misery. By merely solving one problem isolatedly, we create others, and so the mind becomes entangled in a net of unsolved problems.

Now let us understand the problem which must be in the minds of most people: that of individual fulfilment and collective work. If collective work becomes compulsory, as it is becoming, and each individual is forcibly pulled into it, then individual fulfilment disappears and each one becomes merely a slave to a collective idea or a collective system of authority. So the point is, How can we bring about collective work and at the same time realize individual fulfilment? Otherwise, as I said, we become mere machines, cogs that automatically function.

If we can understand the deep significance of individual fulfilment, then collective work will not be a destructive force or an impediment to intelligence.

Each one must discover intelligence for himself, whose expression will then be true fulfilment. If he does not, if he merely follows a plan laid down, then it will not be a fulfilment, but only a conformity through fear. If I laid down a plan or gave you a system whereby you could, by imitating, arrive at fulfilment, it would not be a fulfilment at all; it would be merely an adjustment to a particular pattern. Please see this point very clearly, for otherwise you will think I am but destroying. If you merely imitate, there cannot be fulfilment. The constant conformity to a particular mould is the basis of our religious thought and moral action; and living is no longer a complete and deep fulfilment, an integrated understanding of life, but merely

conformity to a certain system, through fear and compulsion. This is the very beginning of authority.

To fulfil, there must be the greatest intelligence. This intelligence is different from knowledge. You may read many books, but it will not give you intelligence. Intelligence can be awakened only through action, through the understanding of action as an integrated whole.

To discuss and intellectually discover what is intelligence would be, I feel, a waste of time and energy, for that would not lift the burden of ignorance and illusion. Instead of inquiring what is intelligence, let us discover for ourselves what are the hindrances placed upon the mind which prevent the full awakening of intelligence. If I were to give an explanation of what is intelligence, and you agreed with my explanation, your mind would make of it a well-defined system, and through fear would twist itself to fit into that system. But if each one can discover for himself the many impediments placed on the mind, then, through awareness, not through self-analysis, the mind will begin to liberate itself, thus awakening true intelligence which is life itself.

Now one of the greatest impediments placed on the mind is authority. Please understand the whole significance of that word, and don't jump to the opposite conclusion. Please don't say, "Must we be free of law; can we do what we like; how can we be free of morality, authority?" Authority is very subtle; its ways are many; its permeating influence is so delicate, so cunning, that it needs great discernment, not hasty and thoughtless conclusions, to realize its significance.

When there is deep understanding there is no division of authority as the outer and the inner, as applicable to the mass or to the few, as the externally imposed or the inwardly cultivated. But unfortunately there exists this division of external and inward authority. The external is the imposition of standards, traditions, ideals, which merely act as an enclosure to restrain the individual, treating him as an animal to be trained according to certain demands and conditions. You see this happening all the time in the closed morality of religions, in the standards of systems and parties. As a reaction against this imposition of authority we develop an inner guide, a system, a discipline according to which we try to act, and thus force experience to fit itself into this groove of protected desires and hopes.

Where there is authority and a mere adjustment to it, there cannot be fulfilment. Each individual has created this authority, through fear and the desire for security. You have to understand your own desire, which is creating authority and to which you are a slave; y

cannot merely disregard it. When the mind discerns the deep significance of authority, and frees itself from fear with its subtle influences, then there is the dawning of intelligence, which is true fulfilment. Where there is intelligence there is true co-operation, and not compulsion; but where there is no intelligence, collective work becomes mere slavery. True collective work is the natural outcome of fulfilment, which is intelligence. In awakening intelligence, each one helps to create the opportunity, the environment for others also to fulfil.

Question: It is being said in some newspapers and elsewhere that you have led a gay and useless life; that you have no real message, but are merely repeating the gibberish of the Theosophists who educated you; that you are attacking all religions except your own; that you are destroying without building anything new; that your purpose is to create doubt, disturbance and confusion in the minds of the people. What have you to say to all this?

Krishnamurti: I think I had better answer this question point by point. (Shouts from the audience: "It is an infamy! The question is libellous!") Sirs, just a minute. Please don't feel that I am insulted, and that you have to defend me. (Applause)

Someone has said that I have led a gay and useless life. I am afraid he cannot judge. To judge another is entirely false, for to judge means that your mind is a slave to a particular standard. As a matter of fact, I have not led a so-called gay life, fortunately or unfortunately; but that doesn't make me an object of worship. I say that the tendency in people to worship another, no matter *who* it is, is destructive of intelligence; but to understand and love another cannot be included in worship which is born of subtle fear. Only a limited mind will judge another, and such a mind cannot understand the living quality of life.

It is said that I have no real message, but am merely repeating "the gibberish of the Theosophists who educated me". As a matter of fact, I do not belong to the Theosophical Society, or to any other society. To belong to *any* religious organization is detrimental to intelligence. (Objections from the audience) Sirs, that is my opinion. You need not agree with it. But you have to find out whether or not what I say is true, and not merely object. It happens that when I

talk in India, they tell me that I am teaching Hinduism, and when I talk in the Buddhist countries, they tell me that what I say is Buddhism, and the Theosophists and others say that I am explaining anew their own special doctrines. What matters is that you who are listening understand the significance of what I am saying, and not whether someone thinks that I am repeating the gibberish of a particular society. Out of your own suffering, through your own understanding of action, comes true intelligence, which is true fulfilment. So what is of great importance is not whether I belong to any society or am merely rehashing old ideas, but that you deeply understand the significance of the ideas which I have put forward, thus completing them in action. Then you will discover for yourself whether what I am saying is true or false, whether it has any essential value in life. Unfortunately, we are very apt to believe anything that appears in print. If you can really think through one idea completely, then you will find the real beauty of action, of life.

It is said that I am attacking all religions except my own. I do not belong to any religion. For me, all religions are but defensive reactions against life, against intelligence.

The questioner suggests that my purpose is to create doubt, disturbance and confusion in the minds of the people. Now, you must have the purifying balm of doubt in order to understand; otherwise you merely become slaves of vested interest, whether it be of organized religion or of money and social tradition. If you begin to question truly the values which now enclose and hold you, though it may cause confusion and disturbance, if you persist in deeply understanding them in action, there will be clarity and happiness. But clarity or comprehension does not come about superficially, artificially; there must be deep questioning.

Doubt is the awakener of intelligence, born of suffering. But the man whose mind is held in the vice of vested interest, of power and exploitation, declares doubt to be pernicious, a fetter which causes confusion and brings about destruction. If you would truly awaken intelligence, you must begin to understand the significance of values through doubt and suffering. If you would realize the movement of life, of reality, mind must be denuded of all self-defensive values.

Question: It is clear to me that you are determined to destroy all our cherished ideals. If these are destroyed, will not civilization collapse and man return to savagery?

Krishnamurti: First of all, I cannot destroy your ideals which *you* have created. If I could destroy them, you would create others in their place and so be prisoners to these. What we have to find out is, not whether by destruction of ideals there is going to be savagery, but whether ideals really help man to live completely, intelligently. Is there not savagery, chaos, misery, exploitation, war, in spite of your ideals, religions and closed morality? So let us find out whether ideals are a help or a hindrance. To understand this, your mind must not be prejudiced or on the defensive.

When we talk about ideals, we mean those points of light by which we seek to guide ourselves across the confusion and mystery of life. That is what we mean by ideals: those future conceptions which will help man to direct himself across the chaos of present existence.

The subtle desire for ideals and their permanence indicates that you want to cross the ocean of life without suffering. As you do not fully comprehend the present, you desire to have guides in the form of ideals. So you say, "As life is such a conflict, as there is so much misery and suffering in it, ideals will give me encouragement, hope." Thus ideals become an escape from the present. Your mind and heart are crippled and burdened by them, giving you a subtle means of escape from the ever living present, thus covering up and dodging the conflict and the suffering of the now. So gradually you come to live in theories and cannot understand the actuality.

Let me take an example which I hope will make my meaning clear. As Christians you profess to love your neighbours: that is the ideal. Now what is happening in actuality? Love doesn't exist, but we have fear, domination, cruelty, and all the horrors and absurdities of nationalism and war. In theory it is one thing, and in fact it is quite the opposite. But if you put aside for the moment your ideals and really confront the actual; if instead of living in a romantic future you face without illusion that which is ever taking place, giving your whole mind and heart to it, then you will act and know the movement of reality.

Now, you are confusing actuality with theories. You have to separate the actual from the theoretical, from hopes and longings. When you are confronted with the actual, there is action; but if you escape into ideals, into the security of illusion, then you will not act. The greater the ideal, the greater is its power to hold man in an illusion, in a prison. It is only in understanding life, with all its suffering, joy and deep movement, that the mind can free itself from illusions and ideals.

When the mind is crippled with hopes and longings which become ideals, it cannot understand the present. But when the mind begins to free itself from these future hopes and illusions, then action will awaken that intelligence which is life itself, the ever-becoming.

Question: I am deeply interested in your ideas, but I am opposed by my family and the priest. What should be my attitude towards them?

Krishnamurti: If you desire to understand truth, life, then family as an influence, as a shelter, doesn't exist; and the priest, as an imposition with subtle exploitation, ceases to be a determining factor in life. So it is you yourself who have to answer this question. If you would understand the beauty of life and live deeply and ecstatically, without this continual creation of limitation, then you must be free from organized beliefs, as in religion with its exploitation, and from the possessiveness of family with its cunning and self-defensive shelters—which does not mean throwing away all things and becoming a licentious person. If you desire to understand profoundly and live intelligently with fulfilment, then family, priest or public opinion cannot stand in the way.

What is public opinion, what are priests, what is family, when you really come to consider it? To discern, has not each one to stand alone, without support? This in no way means that you cannot love, that you cannot marry and have children. Because of your own desire for security and comfort you begin to create an environment which influences, limits and dominates your mind and heart through fear. A man who would understand truth must be free from the desire for security and comfort.

Question: Some say you are the Christ, others that you are the Antichrist. What, in fact, are you?

Krishnamurti: I don't think it matters very much what I am. What matters is whether you intelligently understand what I say. If you have a deep appreciation of beauty, it is of little importance to know who painted the picture or wrote the poem. (Applause and objections) Sirs, I am not evading the question, because I don't think it matters in the least who I am. For if I began to assert or deny, I should become an authority. But if you, through your own discern-

ment, understand and live what is true and vital in that which I am saying, then there will be fulfilment. This, after all, is of the greatest importance: that *you* shall live fully, completely—not what I am.

Question: Is there any difference between true religious feeling and religion as organized belief?

Krishnamurti: Before I answer this question we must understand what we mean by organized belief. A structure of creeds, dogmas and beliefs based on authority, with its pageantry, sensation and exploitation—this I call organized religion, with its many vested interests. And there are those personal feelings and reactions which one calls religious experiences. You may not belong to an organized religion with all its subtle influences of authority, imposition and fear, but you may have personal experiences which you call religious feeling. I need not again explain how organized belief, that is, religion, fundamentally cripples thought and love, for I have already gone into that fairly thoroughly.

Those experiences which we call religious may be the outcome of an illusion; so we have to understand how they come into being. If there is conflict, suffering, the mind naturally seeks comfort. In search of comfort away from suffering, the mind creates illusions from which it derives certain experiences and feelings which it calls religious, or by some other term. In understanding and freeing itself from the cause of suffering, the mind shall realize, not an objective experience which acts on a limited and subjective mind, but that movement of life itself, of reality, from which it is not separate. As most people suffer, and as most people have religious experiences of some kind, these experiences are merely an escape from the cause of suffering into an illusion which assumes, through constant contact and habit, a reality. You have to find out for yourself whether what you call your religious experience is an escape from suffering, or whether it is the freedom from the cause of suffering, and hence the movement of reality. If you seek religious experience, then it must be false, because you are merely craving to escape from life and actuality; but when the mind frees itself from fear and its many limitations, then there is the flow of the ecstasy of life.

Question: How can I be free of fear?

Krishnamurti: I think the questioner wants to know how to free himself from the deep and significant cause of fear.

To be truly free of fear, you must lose all sense of egotism; and that is a very difficult thing to do. Egotism is so subtle, it expresses itself in so many ways, that we are almost unconscious of it. It expresses itself through the search for security, whether in this world or in some other world which is called the hereafter. It craves to be secure, now and in the future, and thus hinders intelligence and fulfilment. As long as this desire for security exists, there must be fear. A mind that seeks immortality, the continuance of its own limited consciousness, must create fear, ignorance and illusion. If the mind can free itself from the desire for security, then fear ceases; and to discover if the mind is pursuing security, it must become aware, fully conscious.

July 15, 1935

Third Talk in Buenos Aires

Friends,

If our actions are merely the outcome of some superficial reactions, then they must lead to confusion, misery, and to selfish individual expressions. If we can understand the fundamental cause of our action and free it from its limitations, then action will inevitably bring about intelligence and co-operation in the world.

Much of our action is born of compulsion, influence, domination or fear, but there is an action which is the outcome of voluntary understanding. Each one of us is faced with the question: Are we capable of this voluntary action of intelligence, or must we be forced, directed and controlled? To fulfil, to understand life completely, there must be voluntary action.

Action born out of some superficial reaction inevitably makes the mind shallow and limited. Take jealousy. By dealing superficially with it we hope to end it, be free of it. We try to control, sublimate or forget it. This action is only dealing with a superficial symptom, without understanding the fundamental cause from which the reaction of jealousy is born. The cause is possessiveness. Action born of a reaction, of a symptom, without understanding the cause, must lead to greater conflict and suffering. When the mind is free from the cause, which is possessiveness, then the symptom, which is jealousy, disappears. It is utterly futile to deal with a symptom, with a reaction.

Again, we have to discover and understand for ourselves how we act towards the established system of exploitation; whether we are merely dealing with it superficially, and so increasing its problems; or whether our action is born out of freedom from acquisitiveness which causes exploitation. If we deeply consider the cause of exploitation, we shall discern it to be the outcome of acquisitiveness; and though we may sometimes solve superficial problems, until we are truly free of the cause other problems and conflicts will continually arise.

To take an example. We go from one puzzling sect to another, large or small, with their dogmas, creeds, and with their organized authority and exploitation. We go from one teacher to another; from one cage of organized belief we fall into another. The fundamental cause of the existence of organized belief, which controls and dominates man, is fear; and until he is really free from it, his action must be limited, thus creating further suffering.

Each one of us is confronted with this problem: Are we to act superficially through reaction, or, through understanding the cause of exploitation, awaken intelligence? If we merely act through superficial reactions, we shall inevitably create greater divisions, conflicts and miseries; but if we truly understand the fundamental cause of all this chaos and act from that comprehension, then there will be true intelligence which alone can create the right environment for each individual to fulfil.

Question: If you have renounced possessions, money, properties, as you say you have, what do you think of the Commission that organized your tour and is selling your books in the very theatre where you give your lectures? Are you not also exploiting and exploited?

Krishnamurti: Neither the Commission nor I make any money out of these sales. The expense of hiring this theatre is borne by some friends. Whatever money is received from the sale of these books is used to print further books and pamphlets. As some of us think that these ideas will be of great help to man, we desire to spread them, and to me this desire is not exploitation. You needn't buy the books, nor need you come to these talks. (Applause) You are not going to miss a spiritual opportunity by not coming here.

Exploitation exists where a person, or some unquestioned value or idea, dominates and urges you, subtly or grossly, towards a particular action. What we are trying to do is to help you to awaken your own intelligence so that you will discern for yourself the fundamental cause which creates suffering. If you do not discern for yourself and free yourself from all those limitations that crush your mind and heart, there cannot be true happiness or intelligence.

Question: To give up all authority, discipline, creed and dogma, may be right for the educated man, but would it not be pernicious for the uneducated?

Krishnamurti: Who is the uneducated and who is the educated is very difficult to determine. But what we can do is to find out for ourselves, individually, whether authority, with all its significance, is

really beneficial. Please understand the deep significance of authority. One creates one's own authority when there is the desire to protect oneself or take shelter in a hope or in an ideal or in a certain set of values. This authority, this self-defensive system of thought, prevents one from living completely, from fulfilling. Out of the desire to be secure arise disciplines, beliefs, ideals and dogmas. If you who are supposed to be educated are truly free from authority, with all its significance, then you will naturally create the right environment for those who are still held down by authority, by tradition, by fear.

So the question is, not what will happen to the unfortunate man who is not educated, but whether you, as individuals, have understood the deep significance of authority, discipline, belief and creed, and are truly free from all these. To consider what will happen to the uneducated man if he is not controlled is fundamentally a false way of seeking to help him. This attitude is the very spirit of exploitation. If you gave the opportunity for the so-called uneducated man to awaken his own intelligence and not be dominated by you or forced to follow your particular system or pattern of thought, then there would be fulfilment for all.

Question: Do you think that the exploited and unemployed should organize themselves and destroy capitalism?

Krishnamurti: If you think that the capitalistic system is crushing and destroying individual intelligence and fulfilment, then you as individuals must free yourselves from it by truly understanding the causes which created it. It is, as I said, based on acquisitiveness, on individual security, both religious and economic. Now if you as individuals fully discern this and are free from it, then a true organization of intelligent co-operation will naturally come into existence. But if you merely create an organization without discernment, then you will become slaves to it. If each individual really tries to free himself from egotistic desires, ambitions and success, then, whatever may be the expressions of that intelligence, they will not dominate and oppress man.

Question: What do you mean by morality and love?

Krishnamurti: Let us examine the present-day morality in order

to find out what should be the true morality. What is our whole system of morality, both the religious and the economic, based on? It is based on individual security, the search for one's own safety. The present-day morality is based on utter selfishness. There are happily a few who are outside this closed morality.

To find out what is true morality, we must individually begin to free ourselves, through comprehension, from this closed morality; which means that you must begin to doubt, to question the values of the present-day morality. You must discover according to what moral standards you are acting; whether your action is the result of compulsion, of tradition, or of your own desire to be safe, secure. Now if you are merely conforming to a morality of individual security, then there cannot be intelligence, nor can there be true human happiness. As individuals you must come intelligently into conflict with this selfish system of morality, because it is only through intelligent conflict, through suffering, that you discern the true significance of these moral standards. You cannot discover merely intellectually their true worth.

Now most of us are afraid to question, to doubt, because such questioning will bring about definite action, demanding definite alteration in our daily life. So we prefer to discuss merely intellectually what is true morality.

The questioner also wants to know what is love. To understand what true love is, we must understand our present attitude, thought and action towards love. If you truly thought about it you would see that our love is based on possessiveness, and our laws and ethics are founded on this desire to hold and to control. How can there be deep love when there is this desire to possess, to hold? When the mind is free from possessiveness, then there is that loveliness, the bliss of love.

Question: Should we give in to those who are against us, or avoid them?

Krishnamurti: Neither. If you merely give in, surely in that there is no comprehension; and if you merely avoid them, in that there is fear. If your action is based, not on a reaction, but on the full understanding of fundamental causes, then there is no question of giving in or of running away. Then you are acting intelligently, truly.

Question: You are giving us chaotic theories and inciting us to useless revolt. I should like to have your answer to this statement.

Krishnamurti: I am not giving you any theories or inciting you to revolt. If I am capable of urging you towards rebellion, and if you yield to it, then another will come and put you to sleep again. (Laughter) So the important thing is to find out whether you are suffering. Now, a man who is suffering doesn't need to be urged towards rebellion; but he must keep awake to understand the cause of suffering, and not be put to sleep by explanations and ideals. If you consider very carefully you will see that, when there is suffering, there is a desire to be comforted, to be put to sleep. When you suffer, your immediate reaction is to seek comfort; and those who give you comfort, consolation, become for you an authority whom you blindly follow. Through that authority your suffering is explained away. The function of real suffering, which is to awaken intelligence, is denied through the search for comfort.

Now you have to ask yourself whether you as an individual are satisfied with the religious, social and economic conditions as they are, and if not, what your action is towards them. Not as a group or a mass, but as individuals. When you ask yourself this question, you must inevitably come into conflict with all those religious authorities and dogmas, with all those moralities based on selfish desires, and with that system which exploits the individual for the few. I am not inciting you to rebellion, or giving you new theories. I say that you can live with plenitude and intelligence when the mind frees itself from the stupidities of selfish, limited desires. When you begin to discover the true significance of the values that you have built about yourself, when the mind and heart free themselves from fear which has created doctrines, beliefs, ideals, which are continually impeding you, then there is fulfilment, the flow of reality.

Question: Is it natural that men should kill each other in war?

Krishnamurti: To discover whether it is natural or not, you must find out whether war is essential, whether war is the most intelligent way of solving political or economic problems. You must question the whole system that leads up to war.

Now, as I said, nationalism is a disease. Nationalism is used as a

means of exploiting the mass. It is the outcome of vested interest. Please think this over and act individually.

Nationalism, with its separative, sovereign governments which do not consider humanity as a whole, and which are based on class distinctions and vested interests—do you think that this nationalism is natural, human, intelligent? Is it not the outcome of exploitation and the instrument for inciting people to fight in order that a few may benefit? Also, we have built up a psychological necessity for wars, which is the grossest form of stupidity. As long as we are capable of being incited through patriotism, we shall inevitably yield to a false reaction; and from that arise innumerable problems. If you deeply question the whole idea of nationalism and acquisitiveness, you will never ask whether war is natural. There are some who are against what I am saying because they think that their vested interest is being disturbed; and others are delighted when I speak against nationalism, only because they have vested interests in other countries.

To live intelligently, without the distinctions of nationalities, classes, without the divisions that religions create between man and man, you as individuals must free yourselves from acquisitiveness. This demands great awareness, interest and action on your part. As long as the individual is not free from the search for self-security there will be suffering, wars and confusion.

Question: You promise us a new paradise on earth, but it is unreachable. Do you not think that we need immediate solutions, and not some far-off hopes? Would not universal Communism be the immediate solution?

Krishnamurti: I am not promising you a future paradise on earth but I am telling you that you can make of this world a paradise by your own intelligent awakening and action, by your own questioning of those things about you that are false. No system is ever going to save man, but only his own voluntary intelligence. If you merely accept a system, you become a slave to it; but if, out of your own suffering, out of your own questioning of those values and traditions you begin to awaken true intelligence, then you will create that which cannot exploit man.

Sirs, what is preventing each one of us from living intelligently, humanly, sacredly? Each one of us is seeking immortality, security

in another world; so religions become a necessity, with all their exploitations, dominations and fears. And, here in this world, we are seeking security of a different kind; so we have built a ruthless, competitive system of wars, class distinctions, and all the rest of it. You as individuals have created this agony of distinction and suffering, and you as individuals will have to alter it. But if you merely look to a group to alter the present conditions, then you will not realize that ecstasy of deep fulfilment.

So what will bring about in the world a happy, intelligent condition is your own awakening, your intense questioning of values, from which alone comes action. When you as individuals, through action, begin to understand the true significance of life, then there will be paradise on earth.

Question: Do you believe in the immortality of the soul?

Krishnamurti: The idea of the soul is based on authority and hope. Please, before I go further into this, don't be on the defensive. We are trying to find out what is true, not what is traditional, not what you believe; so we must first inquire if there is such a thing as the soul. To discern, you must come without prejudice, either for or against it.

We have created through our desire for immortality, the idea of the soul. As we think that we cannot understand this world, with all its agonies, miseries and exploitations, we want to live in another world more fully, more completely. We think that there must be some other entity which is more spiritual than this. The idea of the soul is based fundamentally on egotistic continuance.

Now reality or truth or God, or whatever name you like to give to it, is not egotistic, personal consciousness. When you seek security, continuance, you think of the soul as different from reality. Having created this separation you ask, "Is it immortal?" When the mind is free from its limited consciousness, with its desire for continuance, then there is immortality, not of personal, individual continuance, but of life.

Illusion can divide itself into many, but truth cannot. As the mind creates illusion, it divides itself into the permanent, which it calls the soul, and the impermanent, the transient existence. This division merely creates further illusion.

When the mind is free from all limitation, there is immortality.

But you have to discern what are the limitations that prevent the mind from living completely. The very desire for continuance is the greatest of limitations. This desire is the outcome of memory which acts as a guide, as a warning of self-protection against life, experience. Out of this is born the force that makes you imitate, conform, submit yourself to authority, and so there is constant fear. All this goes to make up the idea of the "I" which craves for continuance. When the mind is free from this egotism, which expresses itself in many ways, then there is reality, or call it what you will. When there is that sense of Godhood, you do not belong to any religion, to any set of people, to any family. It is only when you have lost that sense of Godhood that you become religious, and submit yourself to all the absurdities and cruelties, to exploitation and suffering. As long as mind is not vulnerable to the movement, to the swift current of life, there cannot be reality. Mind must be utterly naked, unprotected, to follow the wanderings of truth.

July 19, 1935

Fourth Talk in Buenos Aires

Friends,

I have not come to Argentina to convert you to any particular creed or to urge you to join any particular society; but in understanding, through action, what I am going to say, you will realize that happiness which is born of intelligence, of fulfilment. If each one of you can live supremely, in deep fulfilment, then the world as a whole will be the richer, the happier; but the difficulty is to live profoundly. To live profoundly, you have to discover for yourself your own uniqueness, for in that alone is there fulfilment. It is only through our true fulfilment that we shall solve the innumerable social and economic problems. To rely on environment or on a religion to guide us is to create a dangerous hindrance to fulfilment.

During this brief talk before answering the questions, I want to speak of individuality and true fulfilment, and see whether existing social, moral and religious conditions are a true help or a dangerous impediment. Before examining whether the conditions are dangerous or beneficial, we must understand what is individuality, what is the uniqueness of the individual, and in what manner he can fulfil.

Now I am going to put very succinctly what to me is individuality. I am not going to use psychological phrases or a complicated jargon. I shall use ordinary words with their ordinary meaning.

Individuality is the accumulated and conditioned memories of both the past and the present. That is, each individual is nothing but a series of conditioned memories, which impede complete and intelligent adjustment to the living, moving present. These memories give to each one the quality of separateness, and this is what you call the uniqueness of individuality.

Now, what are these memories based on, what are the conditioning causes that limit consciousness? If you examine you will see that these memories spring from defensive reactions against life, against suffering, against pain. Having cultivated these self-protective reactions, and calling them by high and pleasant-sounding names such as morality, virtues, ideals, the mind lives within this enclosure of safety, within this limited consciousness of self-created security. These memories, through the impact of experience, increase in their strength and resistance and thus create division from the living reality, till there is utter incompleteness; this causes fear with its many illusions, the fear of death and of the hereafter.

To put it differently, each one has the desire to be certain, secure, and with that desire approaches life, with that intention seeks experience. Thus one does not understand experience, life itself, completely. Whatever action is born of the desire for security must create incompleteness. Being incomplete, one is always guided by memories, which again further increase the emptiness, the isolation of our being. So this continued action of incompleteness prevents fulfilment, which is the full expression of life without the hindrance of conditioned memories, egotism. That is, when you approach life with all the memories based on security and the desire for safety, then whatever action proceeds from that must create an emptiness, an incompleteness; so there is no fulfilment, no comprehension. The significance of individuality is that the mind, through itself alone, through its own conditioned separateness, through deep comprehension of its own self-created limitation, must dissolve the impediments and barriers which create limited consciousness.

Please, you will have to think over this very deeply and not merely accept or reject it. The mind, being conditioned by memory based on security, by so-called virtues, self-protective moralities, is impeded in its fulfilment. Having understood this, we can find out whether society, morality, religion, help the individual to liberate himself and wholly fulfil.

Either the existing society, with its morality and religion, is fundamentally true and so helps the individual to fulfil; or, if it is not true, then we must completely revolutionize our thought and action. So the change depends on individual thought and action. You have to inquire whether your religions, moralities, are true. I say they are not; because society is based on acquisitiveness, moral values on self-protective security, and religion, which is organized belief, fundamentally on fear, though we try to cover this up by calling it love of God, love of truth. If there is to be true fulfilment, there cannot be this sense of possessiveness or acquisitiveness, nor these moral values based on defensive, egoistic security, nor these religions, with their promise of immortality which is but another form of selfishness and fear.

So you, the individual, will have to awaken to the prison in which you are held; and by becoming conscious, aware, you will begin to discover what is stupidity and what is intelligence. It is through your own intelligence that there can be fulfilment, not through acceptance of authority. So what is of importance is the individual, for only through his own intelligence is there fulfilment, the esctasy of life. This does not mean that I am preaching individualism. Quite the

contrary; it is the individualistic system of religious faith and belief, of moral values and acquisitive conduct, that is hindering true fulfilment. So you who are listening, you have to understand, you have to break away from this prison through your own intelligent discernment; and this demands continual alertness of mind. There cannot be the following of another, nor can there be the acceptance of authority, for in this there is fear; and fear destroys all discernment.

Question: I believe that I have no attachments whatsoever, and still I don't feel myself free. What is this painful feeling of being imprisoned, and what am I to do about it?

Krishnamurti: One seeks detachment rather than the understanding of the cause of suffering. Now, when one suffers through possessiveness, one tries to develop the opposite, which is detachment. In other words, one becomes detached in order not to be hurt, and this opposite, one calls virtue. If one really discovered what is the cause of suffering, then in understanding it deeply, with one's whole being, the mind would be free to live fully and completely, and not fall into another prison, the prison of the opposite.

Question: Are you also against such organizations as railways, etc.?

Krishnamurti: I have been referring to those organizations which we have created through self-protective fears. Now, most organizations in the world are based on exploitation, but I was referring especially to the organizations of religious belief throughout the world.

I maintain that these religious, sectarian organizations are real impediments to man. Those of you who belong to religious organizations, please don't be on the defensive when I say this, but try to find out if it is so or not. If you discover it is not so, then it is right to have them. But before saying that religious organizations are necessary, you must really impartially examine them. How are you going to examine them? To examine anything objectively, your mind must be completely impersonal. That means you must doubt every belief, every ideal that you have held so far or that these organizations offer. Through that questioning there comes a distinct conflict; and

only when there is conflict can you begin to understand the right significance of organized beliefs. If you merely examine them intellectually, you will never understand their true significance. That is why most religions forbid their followers to doubt. Doubt has become a religious fetter, an impediment. You have, through your own fear, developed certain beliefs, ideals, illusions to which you have become enslaved, and it is only through your own suffering that you will understand their true significance.

Question: There are people who on the one hand exploit thousands of human beings, and on the other donate millions of dollars to religious institutions. Why? (Laughter)

Krishnamurti: You laugh at this question, but you, also, are involved in it. We exploit, we amass wealth, and then we become philanthropists. Perhaps some of you have not the ruthless cleverness to amass wealth, but you do the same thing in another way, in pursuing virtue.

So what is behind this false charity of the philanthropist, and this false eagerness to accumulate virtue? The philanthropist, through fear, through many defensive reactions, wants to repay a little to the victim whom he has exploited. (Laughter) And you honour him, you say how wonderful he is. That is not charity. It is merely egotism.

And why do you pursue virtue and try to store it up? It is a defensive protection. It is a safeguard against suffering. Your virtue, if you really examine it, is based on the egotistic idea of warding off suffering. This self-protection is not virtue. By knowing what you are and not escaping from it, through so-called virtue, you will discover the beauty, the richness of life.

The philanthropist, through his desire for security, entrenches himself in the power that possessions give; and the man who pursues virtue builds about himself walls of protection against the movement of life. The virtuous man and the philanthropist are alike. Both are afraid of life. They are not in love with life.

Question: We are happy with our beliefs and traditions based on the doctrines of Jesus; whereas in your country, India, there are millions who are far from being happy. All that you are telling us, the Chris

taught two thousand years ago. What is the use of your preaching to us instead of to your own countrymen?

Krishnamurti: Thought does not belong to any nation or to any race. (Applause) Reality is not conditioned by religious or racial distinctions; and because the questioner has divided the world into Christian and Hindu, into India and Argentina, he has helped to create misery and suffering in the world. (Applause) When I talk in India about nationalism, they say to me, "Go to England and tell the people there that nationalism is stupid, because England is preventing us from living." (Laughter) And when I come here, you tell me, "Go somewhere else and leave us with our own belief and religion. Do not disturb us." (Laughter)

If your own beliefs and traditions satisfy you, then you will not listen to what I say, because your traditions and your beliefs are shelters under which you take cover in time of trouble. You don't want to face life, therefore you say, "I am satisfied; don't disturb me." If you would really understand truth, if you would know love, you must be free from beliefs and organized religions. There cannot be "your religion" and "the religion of another," your beliefs and doctrines as against another's. The world will be happy when there need be no preacher, when each individual is really fulfilling; and as he is not, I feel I can help him in his fulfilment.

If you feel that I am disturbing, creating sorrow, then you will naturally remain in the religion to which you belong, with its exploitations and illusions; but life will not leave you alone. In that lies the beauty of life. However much you have protected and enclosed yourself within certainties, securities and beliefs, the wave of life breaks down all your structure. But the man who has no support, no security, shall know the bliss of life.

Question: What is that memory, created by incomplete action in the present, from which you say we must liberate ourselves?

Krishnamurti: In the brief introduction to this talk, I tried to explain how memories as self-defences are crippling our thought and action. Let me take an example.

If you have been brought up as a Christian, with certain beliefs, you approach life, experience, with that limited mentality. Naturally those prejudices and limitations prevent you from understanding ex-

perience fully. So there is incompleteness in your thought and action. Now this barrier which creates incompleteness is what I call memory. These memories act as a self-defensive warning, as a guide against life to help you avoid suffering. So most of our memories are self-protective reactions against intelligence, against life. When a mind is free from all these self-protective reactions, memories, then there is the full movement of life, of reality.

Or take another example: suppose you have been brought up in a certain social class, with all its snobbishness, restrictions and traditions. With that hindrance, with that burden, you cannot understand or live the fullness of life. So these self-protective memories are the real cause of suffering; and if you would be free from suffering, there cannot be these self-protective values by which you seek to guide yourself.

If you will think over this, if your mind is aware of its own creations, then you will discern how you have established for yourself guides, values, which are but memories, as a protection against the incessant movement of life. A man that is enslaved to self-protective memories cannot understand life, nor be in love with life. His action towards life is the action of self-defence. His mind is so enclosed that the swift movements of life cannot enter it. He searches out eternity, immortality, away from life, the eternal, the immortal, and so he lives in a continual series of illusions. To such a man, whose consciousness is bound by memories, there can never be the eternal becoming of life.

Question: Is there no danger in seeking divinity or immortality? Cannot this become a limitation?

Krishnamurti: It is a cruel limitation if you seek it, for your search is merely an escape from life; but if you do not escape from life, if through action you deeply understand its conflicts, agonies and suffering, then the mind frees itself from its own limitations and there is immortality. Life itself is immortal. You are trying to find immortality, you do not let it happen. A man who is trying to fall in love shall never know love. This is what is happening to all those people who are seeking immortality, for to them immortality is a security, an egotistic continuance. If the mind is free of the search for security, which is very subtle, then there is the bliss of that life which is immortal.

Question: Why do you disregard the sexual problem?

Krishnamurti: I do not; but if you would understand this question, do not try to solve it separately, away from the rest of the human problems. They are all one.

Sex becomes a problem when there is frustration. When work, which should be the true expression of our being, becomes merely mechanical, stupid and useless, then there is frustration; when our emotional lives, which should be rich and complete, are thwarted through fear, then there is frustration; when the mind, which should be alert, pliable, limitless, is weighted down by tradition, self-protective memories, ideals, beliefs, then there is frustration. So sex becomes an over-emphasized and unnatural problem. Where there is fulfilment, there are no problems. When you are in love, vulnerably, sex is not a problem. For the man to whom sex is mere sensation, it becomes an urgent problem, eating away his mind and heart. You will be free from this problem only when, through action, the mind frees itself from all self-imposed limitations, illusions and fears.

There are questions dealing with reincarnation, with death and with the hereafter, with spiritualism, mediumship, and with various other matters, which it would be impossible to answer, as my time is limited. But if you are interested, you can read some of the things I have already said. You seek explanations, but explanations are as dust to a man who is hungry. It is only action that awakens the mind, so that it begins to discern. Where there is discernment, explanations have no value.

Take this question, for example: "What is your conception of God?" If you are merely satisfied by an explanation, then it shows the poverty of your being; and I fear most people are thus satisfied. Your religions are based on explanations, on revelations, on the experiences of other people. So what is the use of my giving you another explanation, or giving you another belief to add to your museum of dead beliefs? If you deeply thought over this whole idea of seeking God, then you would see that you are subtly, cunningly escaping from the conflict of life. If you understand life, if you grasp the deep significance of living, then life itself is God, not

some super-intelligence away from your life. But this demands grea penetration of thought, not seeking satisfaction or explanation. In th very understanding of conflict and suffering, when all security an support have become useless, when you are face to face with lif without any hindrances, there is God.

July 22, 1935

Talk at the National College, La Plata

Friends,

To most of us, profession is apart from our personal life. There is the world of profession and technique, and the life of subtle feelings, ideas, fears and love. We are trained for a world of profession, and only occasionally across this training and compulsion, we hear the vague whisperings of reality. The world of profession has become gradually overpowering and exacting, taking almost all our time, so that there is little chance for deep thought and emotion. And so the life of reality, the life of happiness, becomes more and more vague and recedes into the distance. Thus we lead a double life: the life of profession, of work, and the life of subtle desires, feelings and hopes.

This division into the world of profession and the world of sympathy, love and deep wanderings of thought, is a fatal impediment to the fulfilment of man. As in the lives of most people this separation exists, let us inquire if we cannot bridge over this destructive gulf.

With rare exceptions, following any particular profession is not the natural expression of an individual. It is not the fulfilment or complete expression of one's whole being. If you examine this, you will see that it is but a careful training of the individual to adjust himself to a rigid, inflexible system. This system is based on fear, acquisitiveness and exploitation. We have to discover by questioning deeply and sincerely, not superficially, whether this system to which individuals are forced to adjust themselves is really capable of liberating man's intelligence, and so bringing about his fulfilment. If this system is capable of truly freeing the individual to deep fulfilment, which is not mere egotistic self-expression, then we must give our entire support to it. So we must look at the whole basis of this system and not be carried away by its superficial effects.

For a man who is trained in a particular profession, it is very difficult to discern that this system is based on fear, acquisitiveness and exploitation. His mind is already vested in self-interest, so he is incapable of true action with regard to this system of fear. Take, for example, a man who is trained for the army or the navy; he is incapable of perceiving that armies must inevitably create wars. Or take a man whose mind is twisted by a particular religious belief; he is incapable of discerning that religion as organized belief must poison his whole being. So each profession creates a particular mentality, which prevents the complete understanding of the integrated man.

As most of us are being trained or have already been trained to twist and fit ourselves to a particular mould, we cannot see the tremendous importance of taking the many human problems as a whole and not dividing them up into various categories. As we have been trained and twisted, we must free ourselves from the mould and reconsider, act anew, in order to understand life as a whole. This demands of each individual that he shall, through suffering, liberate himself from fear. Though there are many forms of fear, social, economic and religious, there is only one cause, which is the search for security. When we individually destroy the walls and forms that the mind has created in order to protect itself, thus engendering fear, then there comes true intelligence which will bring about order and happiness in this world of chaos and suffering.

On one side there is the mould of religion, impeding and frustrating the awakening of individual intelligence, and on the other the vested interest of society and profession. In these moulds of vested interest the individual is being forcibly and cruelly trained, without regard for his individual fulfilment. Thus the individual is compelled to divide life into profession as a means of livelihood, with all its stupidities and exploitations; and subjective hopes, fears, and illusions, with all their complexities and frustrations. Out of this separation is born conflict, ever preventing individual fulfilment. The present chaotic condition is the result and expression of this continual conflict and compulsion of the individual.

The mind must disentangle itself from the various compulsions, authorities, which it has created for itself through fear, and thus awaken that intelligence which is unique and not individualistic. Only this intelligence can bring about the true fulfilment of man.

This intelligence is awakened through the continual questioning of those values to which the mind has become accustomed, to which it is constantly adjusting itself. For the awakening of this intelligence, individuality is of the greatest importance. If you blindly follow a pattern laid down, then you are no longer awakening intelligence, but merely conforming, adjusting yourself, through fear, to an ideal, to a system.

The awakening of this intelligence is a most difficult and arduous task, for the mind is so timorous that it is ever creating shelters to protect itself. A man who would awaken this intelligence must be supremely alert, ever aware, not to escape into an illusion; for when you begin to question these standards and values, there is conflict and suffering. To escape from that suffering, the mind begins to

create another set of values. entering into the limitation of a new enclosure. So it moves from one prison to another, thinking that it is living, evolving.

The awakening of this intelligence destroys the false division of life into profession or outward necessity, and the inward retreat from frustration into illusion, and brings about the completeness of action. Thus through intelligence alone can there be true fulfilment and bliss for man.

Question: What is your attitude towards the university and official, organized teaching?

Krishnamurti: For what is the individual being trained by the university? What does it call education? He is being trained to fight for himself, and thus fit himself into a system of exploitation. Such a training must inevitably create confusion and misery in the world. You are being trained for certain professions within a system of exploitation, whether you like the system or not. Now this system is fundamentally based on acquisitive fear, and so there must be the creation in each individual of those barriers which will separate and protect him from others.

Take, for example, the history of any country. In it you will find that the heroes, the warriors of that particular country, are praised. There you will find the stimulation of racial egotism, power, honour and prestige; which but indicates stupid narrowness and limitation. So gradually the spirit of nationalism is instilled; through papers, through books, through waving of flags, we are being trained to accept nationalism as a reality, so that we can be exploited. (Applause) Then again, take religion. Because it is based on fear, it is destroying love, creating illusions, separating men. And to cover up that fear, you say that it is the love of God. (Applause)

So education has come to be merely conformity to a particular system; instead of awakening the individual's intelligence, it is merely compelling him to conform and so hinders his true morality and fulfilment.

Question: Do you think that the present laws and the present sys-

tem, which are based on egotism and the desire for individual security, can ever help people towards a better and happier life?

Krishnamurti: I wonder why I am asked this question? Does not the questioner himself realize that these things prevent human beings from living completely? If he does, what is his individual action towards this whole structure? To be merely in revolt is comparatively useless, but individually to free oneself through one's own action releases creative intelligence and so the bliss of life. This means that you yourself must be responsible, and not wait for some collective group to change the environment. If each one of you truly felt the necessity for individual fulfilment, you would be continually destroying the crystallization of authority and compulsion which man ever seeks and clings to for his comfort and security.

Question: It is said that you are against all kinds of authority. Do you mean to say that there is no need for some kind of authority in the family or at school?

Krishnamurti: Whether authority should exist or not in a school or family will be answered when you yourself understand the whole significance of authority.

Now, what I mean by authority is conformity, through fear, to a particular pattern, whether of environment, of tradition and ideal or of memory. Take religion as it is. There you will see that, through faith and belief, man is being held in the prison of authority, because each one is seeking his own security through what he calls immortality. This is nothing but a craving for egotistic continuance; and a man who says there is immortality, gives a guarantee to his security. (Laughter) So gradually, through fear, he comes to accept authority, the authority of religious threats, fears, superstitions, hopes and beliefs. Or he rejects the outer authorities and develops his own personal ideals, which become his authorities, clinging to them in the hope of not being hurt by life. So authority becomes the means of self-defence against life, against intelligence.

When you understand this deep significance of authority, there is not chaos but the awakening of intelligence. As long as there is fear, there must be subtle forms of authority and ideals to which each one submits, to avoid suffering. Thus, through fear, each one creates

exploiters. Where there is authority, compulsion, there cannot be intelligence, which alone can bring about true co-operation.

Question: How could the liberty of the occidental world be organized according to the sensibility of the oriental?

Krishnamurti: I am afraid I don't quite understand the question. To most people, the Orient is something mysterious and spiritual. But the orientals are people just like yourselves; like yourselves they suffer, they exploit, they have fears, they have spiritual longings and many illusions. The Orient has different superficial customs and habits, but fundamentally we are all alike, whether of the West or of the East. Some rare people of the East have given thought to self-culture, to the discovery of the true significance of life and death, to illusion and reality. Most people have a romantic idea of India, but I am not going to give a talk about that country. Don't, please, seek to adjust yourselves to a supposedly spiritual land, like the East, but become aware of the prison in which you are held. In understanding how it is created, and in discerning its true significance, the mind will liberate itself from fear and illusion.

Question: What should be the attitude of society towards criminals?

Krishnamurti: It all depends on whom you call criminals. (Laughter, applause) A man who steals because he cannot help it, must be looked after and treated as a kleptomaniac. The man who steals because he is hungry, we also call a criminal, because he is taking something away from those who have. It is the system that makes him go hungry, to be in want, and it is the system that turns him into a criminal. Instead of altering the system, we force the so-called criminal into a prison. Then there is the man who, with his ideas, disturbs the vested interest of religion or of worldly power. You call him also a dangerous criminal and get rid of him.

Now, it depends on the way you look at life, as to whom you call a criminal. If you are acquisitive, possessive, and another says that acquisition leads to exploitation, to sorrow and cruelty, you call that person a criminal, or an idealist. Because you cannot see the greatness and the practicality of non-acquisition, of not being attached, you think he is a disturber of the peace. I say you can live in the world,

where there is this continual acquisitiveness and exploitation, without being attached, possessive.

Question: Many of us are conscious of and take part in this corrupt life around us. What can we do to free ourselves from its suffocating effects?

Krishnamurti: You can be intellectually aware, and so there will be no action; but if you are aware with your whole being, then there is action, which alone will free the mind from corruption. If you are merely aware intellectually, then you ask such a question as this. Then you say, "Tell me how to act," which means, "Give me a system, a method to follow, so that I can escape from that action which may necessitate suffering." Because of this demand, people have created exploiters throughout the world.

If you are really conscious with your whole being that a particular thing is a hindrance, a poison, then you will be completely free from it. If you are conscious of a snake in the room—and that consciousness is generally acute, for there is fear involved in it—you never ask another how to get rid of the snake. (Laughter) In the same way, if you are completely, deeply aware, for example, of nationalism, or any other limitation, you will then not ask how to get rid of it; you discern for yourself its utter stupidity. If you are wholly conscious that the acceptance of authority in religion and politics is destructive of intelligence, then you, the individual, will disentangle the mind from all the stupidities and pageantry of religion and politics. (Applause) If you truly felt all this, then you would not merely applaud, but individually you would act.

The mind has imposed upon itself many hindrances, through its own desire for security. These hindrances are preventing intelligence and hence the complete fulfilment of man. Were I to offer a new system, it would merely be a substitution, which would not make you think anew, from the beginning. But if you become aware of how through fear you are creating many limitations, and free yourself from them, then there will be for you the life of rich beauty, the life of eternal becoming.

It is very good of you, sirs, to have invited me, and I thank you for listening to me.

August 2, 1935

*Talks in Rosario and Mendoza**

Friends,

When one hears something new, one is apt to brush it aside without thought; and as I come from India, people are inclined to imagine that I bring to them an oriental mysticism which is of no value in daily life. Please listen to this talk without prejudice, and do not brush it aside by calling me a mystic, an anarchist, a communist, or by any other name. If you will kindly listen without prejudice but critically, you will see that what I have to say has a fundamental value. It is most difficult to be truly critical, because one is so accustomed to examine ideas and experiences through the veil of opposition and prejudice, that one perverts the clarity of understanding. If you are Christians, as most of you are, you are bound to examine what I say through the particular bias that your religion has given you. Or if you happen to belong to some political party, you will naturally consider what I am going to say, through the bias of that particular party. We cannot solve human problems through any bias, whether of a system, party or religion.

Everywhere in the world there is constant suffering which seems to have no end. There is the exploitation of one class by another. We see imperialism with all its stupidities, with its wars, and the cruelties of vested interest, whether in ideas, beliefs or power. Then there is the problem of death and the search for happiness and certainty in another world. One of the fundamental reasons why you belong to a religion or to a religious sect is that it promises you a safe abode in the hereafter.

We see all this, those of us who are actively, intelligently interested in life; and desirous of a fundamental change, we think that there ought to be a mass movement. Now to create a truly collective movement, there must be the awakening of the individual. I am concerned with that awakening. If each individual awakens in himself that true intelligence, then he will bring about collective welfare, without exploitation and cruelty. As long as the intelligent fulfilment of the individual is hindered, there must be chaos, sorrow and cruelty. If you are driven to co-operate through fear, there can never be individual fulfilment. So I am not concerned with creating a new organ-

*Condensed from the report of the talks given on July 27 and 28, and on August 25 and 27, 1935.

ization or party, or offering a new substitution, but with awakening that intelligence which alone can solve the many human miseries and sorrows.

Now most of us are not individuals, but merely the expression of a collective system of traditions, fears and ideals. There can be true individuality only when each one, through conflict and suffering, discerns the deep significance of the environment in which he is held. If you are merely the expression of the collective, you are no longer an individual; but if you understand the whole significance of the collective consciousness which now dominates the world, then you will begin to awaken that intelligence which becomes the true expression and fulfilment of the individual.

We are now but the expression, the result of past and present environment. We are the result of compulsion and imposition, moulded into a particular pattern, the pattern of tradition, of certain values and beliefs, of fear and authority. For convenience we will divide this mould that is holding us, as the inner and the outer, the religious and the economic, but in reality such a division does not exist.

Religion is but an organized system of belief, based on fear and on the desire for security. Where there is self-interest, the desire for security, there must be fear; and through religion you seek what is called immortality, a security in the hereafter, and those who assure and promise you that immortality become your guides, your teachers and authorities. So out of your own desire for egotistic continuance, you create exploiters.

When the mind seeks security through immortality, it must create authority, and that authority becomes the constant cause of fear and of oppression. So to guide and to hold you, there are ideals, beliefs, dogmas and creeds, out of which is born what is called religion. To minister to your illusory needs, brought about through fear, there are priests, who become your exploiters. So you have religions with their vested interest, fear, oppression and exploitation, holding man and thwarting the true, intelligent awakening and fulfilment of the individual. Religions also separate man from man. In that mould each individual is held consciously or unconsciously, subtly or crudely.

Outwardly we have created a system of individual security based on exploitation. Through acquisitiveness and the system of family, we have created the distinction of classes, cultivated the disease of nationalism, imperialism, and that great stupidity, war.

You have this mould, this environment of which almost all of us are unconscious, for it is part of us; it is the very expression of our

desires, fears and hopes. While you conform consciously or thoughtlessly to this system, you are not individuals. True individuality can come into being only when you begin to question this mould of tradition, values, ideals. You can understand its true significance only when you are in conflict, not otherwise. With your whole being you must turn upon the environment, which then creates conflict, suffering, and from that there comes the clarity of understanding.

How can there be individual fulfilment if you are unconscious of this machine, this mould that is holding you, shaping you, guiding you? How can there be completeness, bliss, when these unquestioned values are continually thwarting, perverting your full comprehension? When you as individuals become fully conscious of this prison and are free from it, only then can there be true fulfilment. Intelligence alone can solve human misery and sorrow.

Question: Is it possible to live without some kind of prejudice? Are you yourself not prejudiced against religious and spiritual organizations?

Krishnamurti: I do not think I am prejudiced against religious or spiritual organizations. I have belonged to them, and I have seen their utter stupidity and their ways of exploitation. There is no illusion with regard to them, and so there is no prejudice.

Now that leads us to a further point, which is. Can man live without any illusion? In a world where there is so much suffering, so much mental and emotional anguish, where there is such ruthless cruelty and exploitation, can one live without some means of escape from this horror? Where there is a desire to escape, there must be the creation of illusion in which one takes shelter. If in your work, in your life, there is no fulfilment, then there must be an escape into some romantic idea or into an illusion. So where there is conflict between yourself and life, there must be prejudice and illusion which offer you an escape. It may be an escape through religion, through mere activity, or through sensation.

If you deeply understand the hindrances that cause conflict between yourself and life, and thus are free from them, then the mind does not need illusions. Your concern is with finding out for yourself whether you are escaping from life, not with judging me or

another. Escape destroys the intelligent functioning of the mind. Illusion, prejudice, ceases when through conflict the mind frees itself from all the subtle escapes it has established in search of self-defence.

Question: Most of the discussions around your ideas are being provoked by your frequent use of the word "exploitation". Can you tell us exactly what you mean by exploitation?

Krishnamurti: Where there is fear, which is the result of seeking security, there must be exploitation. Now to free the mind of fear is one of the most difficult things to do. People say so very readily that they are not afraid; but if they really want to find out whether they are free from fear, they have to test themselves in action. They have to understand the whole structure of tradition and values, and in separating themselves from these they will create conflict, and in that conflict they will discover whether they are free. Now most of us are acting in conformity with certain established values. We do not know their true significance. If you want to discover the consistency of your being, step out of that rut and you will then discern the many subtle fears that enslave your mind. When the mind liberates itself from fear, then there will not be exploitation, cruelty and sorrow.

Question: What advice can you give to those of us who are eager to understand your teachings?

Krishnamurti: If you begin to live and so understand life, then you cannot help grasping the significance of what I am teaching. Don't you see, sirs, if you follow anybody, it does not matter who it is, you are creating further compulsion, further limitation, and so destroying intelligence, true fulfilment. Truth is of no person. If in action the mind frees itself from the limitation of fear and so of authority, compulsion, then there is the understanding of that which is truth.

Question: You say that ideals are a barrier to the understanding of life. How is this possible? Surely a man without ideals is little more than a savage.

Krishnamurti: Let us not consider who is and who is not a savage, for in this world that is difficult to determine. (Laughter) Rather let us consider whether ideals are necessary for plenitude and rich understanding. I say that ideals, beliefs, fundamentally prevent man from living fully.

Ideals seem necessary when life is chaotic, sorrow-laden and cruel. Caught in this turmoil you cling to ideals as a way of escape, as a necessity for crossing the sea of confusion, and so they are false and deceptive. When you do not understand the present suffering and agony, you escape into an ideal. When you do not love your neighbour, you talk about the ideal of brotherhood. In the same way, when you talk about the ideal of peace, then you are not truly discerning the cause that creates separation, war, with all its brutalities and stupidities. Our minds are so crippled, so burdened with ideals, that we cannot see clearly the actual. So free the mind from your ideals, which are but frustrated hopes; then only will it be capable of discerning the present with all its significance. Instead of escaping, act in the present. That action uncovers beauty which no ideal can reveal.

Question: What do you mean exactly by "incomplete action"? Can you give us examples of such action?

Krishnamurti: Each one of us is brought up with a certain background. That background is but memory. These memories are continually impeding the completeness of action. That is, if you have been brought up in a certain tradition, that memory prevents the complete understanding of experience or of action; it grows and becomes an increasing limitation, hindrance, separating itself from the movement of life. Where there is incompleteness of action, there is no fulfilment, which engenders fear. From this there arises the search for security in the hereafter. Completeness of action is the continual movement or the flow of life, reality, without the limitation of self-protective memory.

Question: Occasionally, some wealthy individual who loses his money commits suicide. Since wealth does not seem to confer lasting happiness, what must one do in order to be really happy?

Krishnamurti: The people who accumulate wealth depend for their happiness on the power which money gives. When that power is removed, they come face to face with their own utter emptiness. As long as one is looking for power, either through money or through virtue, there must be emptiness, and for that emptiness there is no remedy, because power in itself is an illusion, born of egotistic limitation, fear. Understanding can come only in discerning the falseness of power itself, and this demands a constant alertness of mind, not a renunciation after accumulation. If there is that sense of acquisitiveness which destroys love, charity, then there is an emptiness, a shallowness, a frustration of life. In that there is no fulfilment.

Question: Some of your followers say that you are the New Messiah. I should like to know whether you are an impostor, living on the reputation established for you by others, or whether you really have the interest of humanity at heart and are capable of making a constructive contribution to human thought.

Krishnamurti: I don't think it matters very much what others say or do not say concerning me. If you are merely followers, you cannot know the rich plenitude of life. What matters is that you, without being imposed upon by authority, by opinion, discover for yourself whether what I say has any deep significance. Some, by merely saying that it has, help to create the empty cage of opinion which limits the thoughtless; and others can easily create an opposite opinion by declaring that what I say is false, impractical, and so catch the unconscious in a net of words.

The questioner asks whether I am living on the reputation established for me by others. Please be assured that I am not. This idea of living on the past is destructive of intelligence. Most people, after achieving a certain height, rest on their laurels and thus slowly decay; and as they have that fatal habit, they try to draw me into their own illusion.

To me, living is completeness of action, which is its own beauty, and which neither seeks rewards nor avoids suffering. To find out the truth of what I say, you, as an individual, will have to experiment and discover for yourself, and not rely on opinion.

Whether I am an impostor or not is for me to find out, not for you to judge. How can you judge whether I am an impostor or not? You can measure only by a standard, and all standards are limiting.

To judge another is fundamentally wrong. I know, without any fear, illusion or self-deception, that what I am saying and living is born of life. Not through the desire to judge but only through conflict can you awaken intelligence. It is only in the state of conflict and suffering that you can understand what is true. But when you begin to suffer, you must keep intensely aware, otherwise you will create an escape into an illusion. Now the vicious circle of suffering and escape will continue until you begin to realize the futility of escape. Only then will there be intelligence, which alone can solve the many human problems.

Question: You say that all those who belong to a religion or who hold a belief are enslaved by fear. Is one free of fear by the mere fact of belonging to no religion? Are you yourself, who belong to no religion, really free of fear, or are you preaching a theory?

Krishnamurti: I am not preaching mere theory. I am talking out of the fullness of understanding. Not belonging to any religion certainly does not indicate that one is free from fear. Fear is so subtle, so swift, so cunning, that it hides itself in many places. To trace fear down the lane of its own retreat there must be the intense and burning desire to uncover fear, which means that you must be willing to lose completely all self-interest. But you want to be secure, both here and in the hereafter. So, desiring security you cultivate fear; and being afraid, you try to escape through the illusion of religion, ideals, sensation and activity. As long as there is fear, which is born of self-protective desires, mind will be caught in the net of many illusions. A man who really desires to discover the root of fear and so liberate himself from it, must become aware of the motive and purpose of his action. This awareness, if it is intense, will destroy the cause of fear.

Question: What are the characteristics of nationalism, which you call stupidity? Are all forms of nationalism bad, or only some? Isn't it wonderful that your country is striving to free itself from the yoke of England? Why are you not fighting for the independence of your country?

Krishnamurti: To love anything beautiful in a country is normal

and natural. but when that love is used by exploiters in their own interest. it is called nationalism. Nationalism is fanned into imperialism. and then the stronger people divide and exploit the weaker, with the Bible in one hand and a bayonet in the other. The world is dominated by the spirit of cunning. ruthless exploitation. from which war must ensue. This spirit of nationalism is the greatest stupidity.

Every individual should be free to live fully. completely. As long as one tries to liberate one's own particular country and not man, there must be racial hatreds, the divisions of people and classes. The problems of man must be solved as a whole. not as confined to countries or peoples.

Question: What do you think of your enemies, the priests, and the vested interests which in Argentina have prevented the broadcasting of your lectures?

Krishnamurti: To regard anyone as an enemy is a great folly. Either one understands and so helps, or one does not understand and so hinders. The diffusion of that which is intelligent can only be hindered by stupidity. Each one of you has vested interests to which you are clinging, and which by continual thought and action you are increasing. If one attacks your particular vested interest, your immediate response is to be on the defensive and to retaliate. A man who has something to guard, something to protect, is ever in fear, and so acts most cruelly and thoughtlessly; but a man who has really nothing to lose, because he has accumulated nothing, has no fear; he lives completely, truly fulfilling.

Question: Has experience any value?

Krishnamurti: What happens when there is experience? It leaves a mark on the mind, which we call memory. With that scar, with that memory, we meet the next experience, and from that experience we gather further memory, increasing the scar. Each experience leaves its mark on the mind. Now these collective layers of memories are essentially based on the desire to protect yourself against suffering. That is, you come to experience already prepared, already protected by your past memories. You are not really living completely in that experience, but you are merely learning how to protect yourself

against it, against life. Experience becomes valueless to a man who merely uses it as a means of further self-defence against life. But if you live in an experience wholly, integrally, without this desire for self-protection, then it does not destroy discernment; then it reveals the great heights and depths of life.

Now, to use experience as a means of advancing, that is, increasing the walls of self-protection, is generally called evolution. You think that through time this memory, this self-protective record, can reach truth or perfection or God. It cannot. True experience is the breaking down of those self-protective walls and freeing the mind, consciousness, from those scars that prevent discernment, fulfilment.

Question: What kind of action do you think would be most useful for the world?

Krishnamurti: An action that is born without fear, and therefore of intelligence, is inherently true. If your action is based on fear, on authority, then such action must create chaos and confusion. In freeing action of all fear, there is love, intelligence.

Question: Isn't the sexual problem a real slavery for man?

Krishnamurti: If we merely deal with this problem superficially, we cannot find a solution for it. Emotionally and mentally we are most of the time being frustrated by authority and fear. Our work, which should be the expression of our fulfilment, has become mechanical and weary. We are merely trained to fit into a system, and so there is frustration, emptiness. We are forced to take up a particular profession because of economic necessity, so we are thwarted in our true expression. Through fear we force ourselves to accept the many superstitions and illusions of religion. Our desires, thwarted and limited, try to express themselves through sex, which thus becomes a consuming problem. Because we try to solve it exclusively, apart from the rest of the human problems, we can find no solution for it. Because we have destroyed love through possessiveness, through mere sensation, sex has become a problem. Where there is love, without the sense of possessiveness or attachment, sex cannot become a problem.

Question: Why are there oppressors and oppressed, rich and poor, good people and bad?

Krishnamurti: They exist because you allow them. The oppressor exists because you are willing to submit yourself to oppression, and because you also are eager to oppress another. You think that by becoming rich you will be happy, and so you create the poor. By your action you are creating the oppressor and the oppressed, the rich and the poor, and supporting those conditions which produce the so-called bad, the criminal. If you as individuals are tormented by all this hideous suffering in you and about you, then you will know how to act voluntarily, without fear, without seeking reward.

Question: Which has to be assured first, collective or individual well-being?

Krishnamurti: We have to consider, not which of these shall come first, but what is the true fulfilment of man. I say you will know what this is when the mind is free from those limitations which it has placed about itself in its search for security. Following a system or imitating another does not lead to fulfilment.

What are the impediments? The desire to protect oneself, both here and in the hereafter. Where there is the desire to protect oneself, there must be fear which creates many illusions. One of the illusions is the authority or compulsion of an ideal, belief or tradition, the authority of self-protective memories against the movement of life. Fear creates many limitations. When the mind becomes aware of one of its limitations, then in freeing itself from that, the real creator of illusions and limitations is revealed to be those self-protective memories called the "I". The liberation from this limited consciousness is true fulfilment. The awakening of intelligence is the assurance of the well-being of the individual, and therefore of the whole.

Question: I have heard that you are against love. Are you?

Krishnamurti: If I were, it would be very stupid. Possessiveness destroys love, and against that I am. To help you to possess, you have laws which are called moral, and which the state and religion

support. Love is hedged about by fear which destroys its beauty.

Question: Are we responsible for our actions?

Krishnamurti: The majority of people would prefer not to be responsible for their actions. After all, who is responsible if you are not? The chaos in the world is brought about by the irresponsible action of the individual; but it is through individual, conscious action alone that the oppression, exploitation and suffering can be swept away. We do not desire to act deeply, for that would involve conflict and suffering for ourselves, and so we try to evade full responsibility. Those who are in sorrow must awaken to the fullness of their own action.

Question: Your ideas, although destructive, greatly appeal to me, and I accept them and have been practising them for some time. I have abandoned the ideas of religion, nationalism and possession; but I must frankly confess that I am tormented with doubt and feel that I may merely have exchanged one cage for another. Can you help me?

Krishnamurti: Anyone who tells you exactly what to do, and gives you a method to follow, seems to you to be positive. He is but helping you to imitate, to follow, and so he is really destructive to intelligence and brings about negation. If you have merely given up religion, nationalism and possession, without understanding their deep and intrinsic significance, then you will surely fall into another cage, because you hope to gain something in return. You are really looking for an exchange, and so there is no deep understanding which alone can destroy all cages and limitations. If you truly understood that religion, nationalism, possessiveness, with their full significance, are poisons in themselves, then there would be intelligence, which is ever free from all sense of reward.

Question: Are you the Founder of a new Universal Religion?

Krishnamurti: If by religion you mean new dogmas, creeds, another prison to hold man and create further fear in him, then certainly I am not. When you lose the sense of Godhood, the sense of beauty,

then you become religious or join a religious sect. I desire to awaken that intelligence which alone can help man to fulfil, to live happily, without sorrow. But it depends on you whether there shall be mere followers and so destroyers, or whether there shall be love and human unity.

Question: Can you give us your idea of God and the immortality of the soul, or are these things merely stupidities invented by clever men in order to exploit millions of human beings?

Krishnamurti: Millions are exploited because they seek in the hereafter their own egotistic continuance, which they call immortality. They want security in the hereafter, and so they create the exploiter. You are used to the idea that the ego, the "I", is something that endures and lasts forever. The ego is nothing but a series of memories. What are you? A form, a name, with certain prejudices, qualities, hopes and fears. (Laughter) And through it all, through these limitations, there is a something which is not yours and mine, which is eternal. That is ever becoming, that is true. You cannot measure it by words or know it through explanations. That is to be realized through the liberating process of action. The mere inquiry into God, life, truth or whatever name you may give to it, indicates the desire to escape from the present, from the conflict of ignorance. Ignorance exists when the mind is but the storehouse of accumulative, self-protective memories, which is the "I" consciousness. This limited consciousness hinders the perception, the realization of that eternal becoming, the movement of life.

First Talk in Santiago

Friends,

Our human problems demand clear, simple and direct thinking. Some of you may imagine that by merely listening to a few of the talks which I am going to give, your problems will be solved. You desire immediate remedies for the many aches and sorrows, and superficial alterations which will revolutionize your thought, your whole being. There is only one way to find intelligent happiness, and that is through your own perception, discernment; and through action alone you can dissolve the many impediments that stand in the way of fulfilment. If you can perceive for yourself simply and directly the limitations that prevent deep and complete living, and how they have been created, then you yourself will be able to dissolve them.

I would beg of you, in listening to me, to pass beyond the convenient and satisfactory illusion which has divided thought as oriental and occidental. Truth is beyond all climes, peoples and systems. Though I come from India, what I say is not conditioned by the thought of that country. I am concerned with human suffering which exists all over the world. And please do not put aside what I say by thinking that it is not practical but merely some form of oriental mysticism. I would beg of you not to think in terms of formulae, systems, catch-phrases, but to free the mind from the background of many generations, and think anew, directly and simply. Please do not think that by calling me an anarchist or communist, or by giving to me some other convenient name, you have understood what I have said. We must think anew and understand the human problem as a whole, and then only can we live harmoniously and intelligently. Where there is true individual fulfilment, there will also be the true well-being of the whole, the collective.

If each one of you can fulfil, live in complete harmony—which demands great intelligence and not the pursuit of egotistic desires—then there will be the well-being of the whole. Though we must have a complete revolution of thought and desire, it must be the outcome of voluntary comprehension on the part of the individual, and not of compulsion.

As most of you are deeply interested in happiness and in fulfilment, and have not come here merely out of curiosity, if you will

carefully understand what I say, and act, then there will be the true ecstasy of life.

There is intense suffering throughout the world. There is hunger amidst plenty. There is exploitation of class by class, of women by men, and of men by women. There is the absurdity of nationalism which is only the collective expression of egotistic search for security.

This chaos is the objective expression of that inward suffering of man. Subjectively there is uncertainty, the agonizing fear of death, of incompleteness, of emptiness. Our action in the subjective and objective world is but the expression of egotistic desire for security. So the mind has created many impediments, limitations, and till we completely and thoroughly understand these impediments and voluntarily liberate ourselves from them, there cannot be fulfilment.

By individually understanding and liberating ourselves from these limitations, we can create true and necessary action, and thereby change the environment. A great many people think that there must be a mass movement in order to bring about individual fulfilment. But to create a true mass movement, there must first be a complete revolution of thought and desire in the individual, in you. That, to me, is true revolution, this individual and voluntary change. It must begin with you, with the individual, and not with a vague, collective mass. Don't be hypnotized by the phrase "mass movement". Each individual who is caught up in suffering must change, he must understand the cause of his own sorrow and the hindrances he has created around himself. It is no use merely seeking a substitution, for that will in no way solve our human problems and agonies. That is merely a false adjustment to a false condition. Most of us in searching for a substitution are merely clinging to our own egotistic pursuits.

Do not, please, at the end of the talk, say that I have not given you a positive system. I am going to try to explain how our sorrows have been created; and when you discern the cause for yourself, then there will be a direct action which alone will be positive. This action born of comprehension, of intelligence, is not the imitation of a system.

Each individual is seeking security, both subjectively and objectively. His subjective search is for certainty, so that the mind can cling to it, undisturbed. And his objective search is for security, power and well-being.

Now what happens when you seek security, certainty? There must be fear; and if you are conscious of your thought, you will

discern that it has its root in fear. Morality, religion and objective conditions are based fundamentally on fear, for they are the outcome of the desire on the part of the individual to be secure. Though you may not have any religious belief, yet you have the desire to be subjectively secure, which is but the religious spirit. Let us understand the structure of what we call religion.

As I said, when one seeks security there must be fear; to be subjectively certain, you seek what you call immortality. In search of that security, you accept teachers who promise this immortality, and you come to regard them as authorities, to be feared, to be worshipped. And where there is this fear, there must be dogmas, creeds, beliefs, ideals and traditions to hold the mind.

What you call religion is nothing but an organized form of individual self-protection for subjective security. To administer this authority based on fear, there must be priests, who become your exploiters. You are the creators of exploiters, for through fear you have created the cause for exploitation. Religion has become an organized belief, a crystallized form of thought, of morality, of oppression, domination. Religion, whose God is fear—though we use such words as love, kindliness, brotherhood to cover up that deep fear—is nothing but a subjective submission to a system which assures us security. I am not talking of an ideal religion. I am talking of religion as it is throughout the world, the religion of exploitation, of vested interest.

Then there is the objective search for security through egotistic power essentially based on fear and so on exploitation. If you look at our present system, you will see that it is nothing but a series of cunning exploitations of man by man. Family becomes the very centre of exploitation. Please do not misunderstand what I mean by family. I mean the centre which makes you feel secure, which demands the exploitation of your neighbour. Family, which should be the true expression of love, not of exclusiveness, becomes the means of egotistic self-perpetuation. From this there develop classes, the superior and the inferior; and the means of acquiring wealth accumulate in the hands of the few. Then there follows the disease of nationalism, nationalism as a means of exploitation, of oppression. This dangerous disease of nationalism is dividing people, as religions are doing. From this there arise sovereign governments, whose business it is to prepare for war. Wars are not a necessity; to kill another human being is not a necessity.

Thus, seeking your own security, you have created many impedi-

ments of which you are entirely unconscious; and these impediments are not only turning you into a machine, but are preventing you from being a true individual. In becoming conscious of these limitations there arises conflict. You do not want conflict, you merely desire satisfaction, security, and so these hindrances continue to create sorrow and turmoil. But you will find true happiness, fulfilment, reality, only when you come into conflict with the values that now oppress and limit the mind. Examining these values intellectually does not reveal their true significance. Mere intellectual examination will not create conflict, and only through suffering do you begin to understand their deep, concealed meaning.

Most people are acting mechanically in a system; so it is essential that they come face to face with those values and impediments of which they are unconscious. In this there is the awakening of true intelligence, which alone can bring about fulfilment. This intelligence, which is unique, will reveal the eternal. As the sun comes out clear and bright through the dark clouds, so through your own discernment and in the purity of your own action comes the realization of that life which is ever renewing.

Question: You are preaching revolutionary ideas, but how can any real good come from it unless you organize a group of followers who will bring about a revolution in fact? If you are against organization, how can you ever achieve any result?

Krishnamurti: You cannot follow anyone, including myself. Out of your own voluntary comprehension you will create whatever organization is necessary. But if an organization were imposed on you, you would become merely slaves of that organization and be exploited. As there are so many organizations which are already exploiting you, what is the good of adding another to them? But what is important is that each one of you fundamentally understands, and out of that comprehension will come the true organization which will not impede individual fulfilment. I am not against all organizations. I am against those organizations which prevent individual fulfilment, and especially that organization which is called religion, with its fears, beliefs and vested interests. It is supposed to help man, but in fact it deeply hinders his fulfilment.

Question: Would there not be trouble, chaos and immorality in society if there were not priests to uphold and preach morality?

Krishnamurti: Surely there is now in the world utter chaos, exploitation and misery. Can you add more to it? We must consider what we mean by priests and what we mean by immorality.

I mean by a priest. one whose action is based on vested interest and so furthers fear. He may not be of any religious organization. but may belong to a particular system of thought and so create dogmas. creeds and fears. A priest is one who forces another, subtly or crudely. to fit himself into a particular mould.

To understand what is true morality, we must first understand what morality is now. If we can discern how it has grown about us and liberate ourselves from its many stupidities and cruelties, then there will be intelligence. whose action will be truly moral. for it will not be based on fear.

If you observe dispassionately, you will see that our present day morality is based on deep egotism, the search for security, not only here, but in the hereafter. Out of acquisitiveness, the desire to possess. you have established certain laws, certain opinions which you call moral. If you are voluntarily free from possessiveness, acquisitiveness, which needs deep discernment. then there is intelligence. which is the guardian of true morality.

You will say, "It is all right for us. who are educated, we need no one to support us in this morality; but what about the people, the mass?" When you regard others as not being cultured, then you yourself are not: for out of this so-called consideration for others exploitation is born. What you are really concerned with when you ask about another is your own fear of conflict and disturbance. If you understood the present false morality, with its subtle cruelty. then there would be true intelligence. That alone is the assurance of kindly morality. inclusive and without fear.

Question: Is character another name for limitation?

Krishnamurti: Character becomes a limitation if it is merely egotistic defence against life. This development of resistance against the movement of life becomes the means of self-protection. In this there can be no intelligence, and action then only creates further limitation and sorrow. We have developed a system in which, to live at all.

we must possess what is known as character, which is but a carefully cultivated resistance, a self-defence against life.

A man who would live, fulfil, must have intelligence. Character is in opposition to intelligence. Character is merely a hindrance, a limitation, and in its development there cannot be fulfilment.

Question: Do you really believe everything you say?

Krishnamurti: Now I am telling you what to me is truth, *not* belief. It is the fruition of my own living. It is not the pursuit of some ideal, which is but imitation. Where there is imitation, there is belief. But if you are fulfilling, which is not to achieve something or to become something, then there is the living reality.

Belief is born of illusion, and reality is free from all illusions. You cannot judge whether I am living what I am saying. I am the only person who can know about that, but you have to discover for yourself whether what I say has any deep significance for you. To judge, you must have a measure, a standard. Now that standard, as it generally happens, is the result of some prejudice or frustration.

Please examine what I have to say, for in the very examination you will begin to understand the true significance of living. When there is judgment, there is either condemnation or approval, and this division, this breaking up of thought and emotion does not bring about comprehension.

September 1, 1935

Talk in Valparaiso

Friends,

Before I enter into the subject of my talk, I should like to say that I belong to no organization, and that I have come to Chile at the invitation of some kind friends. To belong to any particular organization is not very helpful to clear thinking; and as in the newspapers and elsewhere it has been said that I am a Theosophist, and as I have also been called by other labels, I think it would be well to state that I do not belong to any sect or society, and that I hold it is detrimental to force thought into a particular groove.

Thought does not belong to any nationality; it is neither of the Orient nor of the Occident. What is true does not exclusively belong to any particular type or race. Please do not brush aside what I say as being communistic or anarchistic, or by saying that it has no particular significance for present-day problems. What I say has to be understood for its own intrinsic value, and not regarded as a new system. Also, please do not think that I am merely destructive. What one generally calls constructive is the offer of a system, so that you can follow it mechanically, without much thought.

We all say that there must be a complete change in the world. We see so much exploitation of one race by another, of one class by another, of followers by their religions; so much poverty, misery, and at the same time abundance. We see the disease of nationalism, imperialism, spreading everywhere with its wars, destroying human life, your life, life which should be sacred.

So we see all about us utter chaos and intense suffering. There must be a dynamic, universal change in human thought and feeling. Some say, "Leave it to the experts, let them think out a suitable system, and we will follow." Others say that there must be a mass movement to change the environment completely.

Now if you merely leave the whole of the human problem to the expert, then you, the individual, will become a machine, shallow, empty.

When you speak of a mass movement, what is meant by the mass? How can there be a mass movement miraculously born? It can come only through careful understanding and action on the part of the individual. To grasp this human problem, without superficial reactions, we must think directly and simply. In understanding truth, our

problems will be solved. Individuals must fundamentally change. To bring about a true mass movement, which does not exploit the individual, each one of you must be responsible for your actions. You cannot be thoughtless and machine-like. Most of us are afraid to think deeply, because it involves a great effort, and also we sense in it a vague danger. But we must understand the limitations in which our minds are held, and in liberating ourselves from them, there will be true fulfilment.

Each individual, subtly or grossly, is seeking constantly his own security. Where there is the objective or subjective search for security, there must be fear. Through fear he has developed objectively one kind of system, and through fear, subjectively, he has submitted himself to another. So let us understand the significance of these systems which he has created.

This objective system is based essentially on exploitation. As the individual is seeking his own security, family becomes the very beginning and centre of exploitation. Family has come to mean self-perpetuation. Though we may say that we love our family, that word is misused, for such love is but the expression of possessiveness. From that possessive attachment are developed class distinctions, and the means of acquiring wealth is protected in the hands of the few. From that there arise different nationalities, again dividing people. Think how absurd it is to divide the world into classes, nationalities, religions and sects. The love of country is turned into a means of exploitation, leading to imperialism; and the next step is war, killing man. Objectively, the individual's mind is held in a system of exploitation, which creates constant conflict, suffering and war. This objective expression is but the outcome of the desire and search for one's own security.

Subjectively, man has created a system which he calls religion. Now religions, though they profess love, are fundamentally based on fear. Where there is fear, there must be authority. Authority creates dogmas, creeds, and ideals. Religions are but crystallized, dead forms of belief. To administer these there exist priests, who become your exploiters. (Applause)

I fear you agree too easily, but you are the creators of exploiters; you crave to be secure and cling to the assurance of your own continuance. Merely escaping from this desire into some activity does not mean that you are liberated from this subtle, egotistic longing.

So you have, in the objective world, a system which is ruthlessly preventing the fulfilment of each individual, and in the subjective

world, an organized system which, through authority, dogmas, belief and fear, is destroying the individual discernment of reality, truth. Action born of this subjective and objective search for security is continually creating limitation, bringing about frustration. There is no completeness, fulfilment.

There can be the welfare of mankind only when each individual truly fulfils. To realize individual fulfilment, you who are now but so many repetitive reactions, cogs in a social and religious machine, have to become individuals by questioning all the values, moral, social, religious, and discover for yourselves, without following any particular person or system, their true significance. Then you will discern that these values are fundamentally based on egotism, selfishness. The mere imitation of values, whose deep significance you have not understood, must lead to frustration. Instead of waiting for a miraculous change, a mass movement, you the individual must awaken; you have to come into conflict with those values which you have established through your craving for security.

You do this only when there is suffering. Now most of you desire to avoid conflict, suffering; so you would rather examine values intellectually, sitting at ease. You say there must be a mass awakening, a mass movement in order to change the environment. So you throw the responsibility of action on this vague thing called the mass, and man goes on suffering. You secure for yourself a safe corner, deceitfully, cunningly call it moral, and thus add to the chaos and suffering. In this there is no happiness, intelligence or fulfilment, but only fear and sorrow. Awaken to all this, each one of you, and change the course of your thought and action.

Question: Do you think the League of Nations will succeed in preventing a new world war?

Krishnamurti: How can there be the cessation of war so long as there are the divisions of nationalities and sovereign governments? How can war be prevented when there are class divisions, when there is exploitation, when each one is seeking his own individual security and creating fear? There cannot be peace in the world if subjectively each one of you is at war. To bring about true peace in the world so that man is not slaughtered for an ideal called national prestige, honour, which is nothing but vested interest, you the individual must

liberate yourself from acquisitiveness. As long as this exists, there must be conflict and misery. So do not merely look to a system to solve human sorrow, but become intelligent. Throw away all the stupidities that now crush the mind, and think anew, simply and directly, about war, exploitation and acquisitiveness. Then you do not have to wait for governments which at present are but the expressions of vested interest, to alter the absurd, cruel conditions in the world.

Question: May divorce be a solution for the sex problem?

Krishnamurti: To understand this problem, we must not deal with it by itself. If we desire to understand any problem, we must consider it comprehensively, as a whole, not apart, exclusively.

Why should there be this problem at all? If you deeply examine it, you will see that your creative energy, through fear, is frustrated, limited by authority, compulsion. The mind and heart are hindered from living deeply, through fear, through what one calls morality, which is based on egotistic security. So sex has become a consuming problem, because it is only sensation, without love. If you would release the creative energy of thought and emotion and so solve this problem of sex, then the mind must disentangle itself from self-imposed hindrances and illusions. To live happily, intelligently, mind must be free of fear. Out of this awakening there comes the bliss of love, in which there is no possessiveness. This problem of sex comes into being when love is destroyed through fear, jealousy, possessiveness.

Question: Are not churches useful for the moral uplift of man?

Krishnamurti: Now what is the present-day morality? When you deeply understand the significance of existing morality and liberate yourself from its selfish, egotistic limitations, then there is intelligence which is truly moral. True morality is not based on fear, and so is free of compulsion. Existing morality, though it professes love and noble sentiment, is based on selfish security and acquisitiveness. Do you want that morality to be maintained? Churches are built through your own fear, through the desire for your own egotistic continuance. The morality of religion and of business is born out of deep egotistic

security, and so it is not moral. You must radically change your own attitude towards morality. Churches and other organizations cannot help you, for they themselves are founded on man's stupidity and acquisitiveness.

How can there be true morality if the governments throughout the world, and also the churches, honour those people who are the supreme expressions of acquisitiveness? This whole structure of morality is supported by you, and so by your own thought and action you alone can radically alter it and bring about true morality, true intelligence.

Question: Is there life beyond the grave? What significance has death for you?

Krishnamurti: Why are you concerned about the hereafter? Because living here has lost its deep significance; there is no fulfilment in this world, no lasting love, but only conflict and sorrow. So you hope for a world, the hereafter, in which to live happily, fully. Because you have not had an opportunity of fulfilment here, you hope that in another life you can realize. Or you want to meet again those whom you have lost by death, which but indicates your own emptiness. If I say there is life in the hereafter, and another says there is not, you will choose the one that gives you the greater satisfaction, and thus become a slave to authority. So the problem is not whether there is an hereafter, but to understand here the fullness of life which is eternal, to liberate action from creating limitation.

For the man who fulfils, who has not separated himself from the movement of reality, for him there is no death.

How can one live so that action is fulfilment? How can one be in love with life? To be in love with life, to fulfil, mind must be free, through deep understanding, from those limitations that thwart and frustrate it; you must become aware, conscious of all the impediments that dwell in the background of the mind. There is within each one the unconscious, which is continually hindering, perverting intelligence; that unconscious is making life incomplete. Through action, through living, through suffering, you must drag out all those things that are hidden, concealed. When the mind is not occupied, through fear, with the hereafter, but is fully conscious, aware of the present with its deep significance, then there is the movement of reality, of life which is not yours or mine.

Question: What you say may be useful for the educated man, but will it not lead the uneducated to chaos?

Krishnamurti: Now it is very difficult to decide who is the educated and who is the uneducated. (Laughter) You may read many books, have many companions, belong to different clubs, have plenty of money, and yet be the most ignorant.

When you are concerned about the uneducated, it usually indicates that there is fear, that you do not wish to be disturbed or dislodged from your achievements. So you say there will be disorder and chaos. As though there were not chaos and suffering in the world now. Do not concern yourself about the uneducated, but see whether your actions are intelligent and fearless, which alone will create right environment. But if, without understanding, you merely concern yourself about the uneducated, you become a priest and an exploiter. If you who are supposed to be educated, who have leisure, do not take the full responsibility of your actions, then there will be greater chaos, misery and suffering.

Question: In moments of great emptiness, when one thinks of the uselessness of one's own existence, one looks for the opposite, that is, being serviceable to others. Isn't that an escape from conflict? What must I do in such moments? They generally occur after hearing your talks, and come as a feeling of remorse. What do you think of all this?

Krishnamurti: If you merely react to my talk and do not deeply understand what I say through action, through life, then you are conscious only of your own emptiness, shallowness, and so you think that you ought to develop the opposite, which is but an escape. Through action, which is not escape through activity, this emptiness gives way to fulfilment. Do not be concerned about this unhappiness, shallowness, but when the mind liberates itself from its self-imposed limitations, then there is rich completeness.

September 4, 1935

Second Talk in Santiago

Friends,

I want to talk briefly this afternoon about action and fulfilment. We realize the frustration and limitation which appear through our action. By one act we seem to create many problems, and our life becomes one endless series of them, with their conflict and misery. The mind in its movement seems to increase its own limitation, and action which should be liberating, merely intensifies its own frustration.

To understand this question of action and fulfilment, mind must be free from the idea of vested interest. Where there is vested interest, whether in an ideal, in a belief, in a hope or in any other thing, there must be fear; and any action born of fear must bring about frustration, limitation.

I will try to explain what are the hindrances that really stand in the way of fulfilment. I am not going to describe what is fulfilment, because the mere explanation of that cannot indicate to us the limitations and the manner of liberating the mind from them. Please see why it is necessary to understand what are the hindrances, and how they are created, and not what is fulfilment. If I were to define what it is, the mind would make of that a rigid system and merely imitate it. The very desire for fulfilment becomes a great hindrance. Instead of imitating, if we can discover for ourselves what are the limitations that cripple the mind and free it from them, then in that very freedom is fulfilment.

Fulfilment, then, is not the search for security. Where there is a search for certainty, safety, comfort, that very search must engender fear. Most people, subtly or grossly, are craving for this security and by their acts create fear. So where there is fear, there is a deep longing for certainty. This desire creates its own limitations, and authority or compulsion is one of them.

There are many subtle expressions of authority. It is expressed through the desire to follow an ideal, a person, or a system. Why do we want to follow an ideal? Life is chaotic, conflicting, full of pain, and we think that, if we can find an ideal, then we shall be able to guide ourselves across this aching turmoil. But in reality what is it that we are doing? We are creating what we call an ideal as a means of escape from conflict, from suffering. By following and submitting ourselves to an ideal, we think we shall be able to understand our contradictory and sorrowful life. Instead of liber-

ating ourselves from those causes which are preventing us from living humanly, with love, with consideration, we try to escape into the illusion of an ideal. We hope by moulding our minds and hearts through discipline, through the imitation of certain ideals and beliefs, to achieve that intelligent human state. This imitation creates a hypocritical attitude towards life. With a desire to escape from the movement of life, which is ever of the present, we seek to know the purpose of life. With a desire to escape from actuality, the mind submits itself to the compulsion of ideals which are but self-protective memories against life.

There is, then, this compulsion which is imposed through self-defensive memories. Most of us think that through a continual series of experiences, the mind can free itself from all its many limitations. But this is not so. What happens is that each experience leaves on the mind certain scars, memories of self-protection which are used as a means of defence against a new experience. That is, you have an experience, and you think you have learned something from it. What you have learned is to be careful, not to be caught in sorrow again. So through each experience you develop certain layers of memories which act as barriers between the mind and the movement of life.

Ideals and memories, with all their significance, prevent each one from living completely in action, in experience. Instead of living with experience completely, with your whole being, you bring forward all your prejudices of ideals, self-protective moralities and memories, and these prevent fulfilment. Where there is no fulfilment, there is ever the fear of death, and the thought of the hereafter. So gradually the present, the living movement of life, loses all its beauty and significance, and there is only emptiness and fear.

If there is to be true fulfilment, mind must be free from ideals and memories, with all their significance. Through the desire for security, these memories and ideals become the means of compulsion. Where there is security there cannot be fulfilment.

Question: You have often said, "Perceive and understand the full significance of environment." Does this necessarily mean action coming into conflict with environment? Or is it mere perception, without any dynamic expression in action?

Krishnamurti: How can one truly discern if there is not action?

There cannot be an intellectual discernment. There is either deep understanding or the creation of mere theory. If you desire to understand environment, not only the objective but the subjective which is so infinitely subtle, then you must individually come into conflict with it. It is only in conflict, in suffering, that you, the individual, begin to discern the true significance of values; and as most people are afraid to come into contact with suffering, they would rather intellectually perceive their significance. So they leave the responsibility of action to the mass, that vague and unreal entity, which they hope will miraculously alter their environment, and so bring happiness to them.

To understand deeply the subtle significance of environment, you, the individual, must become conscious and break away from those limiting conditions, whether they are social, religious or traditional. Truth, the beauty of reality, can be discerned only when the mind is fearless; not with the fearlessness of intellectuality, but of utter insecurity. You can know of this only through action.

Question: Is it of any value to pray to the Great Intelligences for help in our daily life?

Krishnamurti: None whatever. I will explain what I mean. What causes misery, conflict, suffering in our daily life? Traditions, selfish moral values, impositions of vested interest, attachment, acquisitiveness: these create conditions which prevent human happiness. And what is the use of praying to someone when you, through your own intelligence, can alter all this awful mess? Being unwilling to face suffering, we try to escape through prayer. You may escape momentarily, but the strength of your desire asserts itself again, plunging the mind into misery and confusion. So what matters is, not whether it is of value to pray, but to awaken that intelligence which alone will solve our human miseries. A mind and a heart that are hardened, that have limited themselves through their egotistic fears, pray. But if there were love, then you would free the mind from its own egotistic fears, and this alone can bring about intelligence and happy order.

Question: Doesn't love freed from possessiveness lead to the cessation of reproduction and therefore to the extinction of mankind? As this seems to be unintelligent, is it not the outcome of a belief?

Krishnamurti: Before we can say it is the outcome of belief and so unintelligent, we must understand what our present love is. It is nothing but possessiveness, except in those rare moments when the perfume of love is known. To control, to possess, we have certain laws which we call moral. To me, where there is possessiveness there cannot be love. Without being aware of all its subtle impositions and cruelties, you say, "If we freed ourselves from possessiveness, wouldn't we get rid altogether of love?" To find out if you would, you must experiment, you cannot merely assert. Let the mind wholly free itself from attachment, possessiveness; then you will know.

It is when we have lost love through possessiveness that we have sexual problems; we want to solve them separately, apart from the rest of man's problems and difficulties. You cannot isolate a human problem and solve it singly, exclusively. To understand deeply the problem of sex and dissolve its difficulties, we must know where we are being frustrated, dominated. Through economic conditions the individual is turned into a machine, and his work is not fulfilment but compulsion. Where there should be the release of self-expression through work, there is frustration; and where there should be deep, complete thought, there is fear, imposition, imitation. So the problem of sex becomes all consuming and intricate. We think we can solve it exclusively, but this is not possible. When work becomes true expression and when there is no longer the desire, through fear, to cling to beliefs, traditions, ideals and religions, then there is the exquisite reality of love. Where there is love there is no sense of possession; attachment indicates deep frustration.

Question: Have we to better the order of things created by God himself?

Krishnamurti: That is the attitude of an exploiter. He wants to let things remain as they are, finding himself on the safe side. But ask the man who is in suffering, ask the man who lives in tattered clothes in a hovel; then you will know whether things should be left as they are. Both the poor and the rich want things to remain as they are; the poor are afraid of losing the little that they have, and the rich of losing all that they have. So when there is the fear of loss, of being made uncertain, there comes the desire not to interfere with the order of things which God or nature has created.

To bring about happy, human order, there must be within each one of you a deep, fundamental change. Where there is a continual adaptation to the movement of life, truth, there is never fear. Each one of you must feel the poison of compulsion, authority and imitation. Each one must feel the immense necessity, through his own suffering, for a complete and radical change of thought and desire, free from the subtle search for substitution. Then there will be the true fulfilment of man.

Question: If sorrow is necessary for the purification of our souls, why do away with sorrow through the understanding of its cause?

Krishnamurti: Sorrow does not purify. Why is there sorrow? When the mind is stagnant, drugged to sleep by beliefs, crippled by limitations, and is awakened by the movement of life, that awakening we call suffering. Where there is the disturbance of our security through the action of life, that we call suffering. Instead of seeing that suffering is a hindrance, we try to utilize it to get some other result. Through an illusion you cannot come to reality.

Now sorrow is but the indication of limitation, of incompleteness. When one discerns the impediment of sorrow, one cannot make of it a means of purification. You must be rid of its limitation. You must understand the cause and its effects. If you use it as a means of purification, you are subtly deriving from it security, comfort. This only creates further hindrances, impeding the awakening of intelligence. Out of these many hindrances, these self-defensive memories, is born the limited consciousness, the "I", which is the true cause of suffering.

Question: Don't you think it is practically impossible for your lofty ideas and conceptions to germinate in brains degenerated by vices and disease?

Krishnamurti: Of course, that is obvious. But vice is a cultivated habit, a means of escape, generally, from life, from intelligence.

Take the question of drink. The vested interest sells liquor, and the governments support it. Then you form temperance societies and religious organizations to awaken man to the cruelty and stupidity of

alcoholism. On one side you have the vested interest, and on the other the reformer; and the victim becomes the plaything of both. If you want to help man, which is yourself, then you will see to it that you are not exploited through your own stupidity. This demands discernment of existing values and perceiving their true significance. Because of illusion, stupidity, man is exploited by man. After surrounding ourselves with so many limitations which prevent human happiness, kindliness, love, we think that we are going to be rid of them by seeking further substitutions. Through your acquisitiveness, through your fear, you are creating illusions, and in that net you are entangling your neighbour also.

Question: What is to be understood by God? Is he a personal Being who guides the universe, or is God a cosmic Principle?

Krishnamurti: May I ask why you want to know? Either you desire to be strengthened further in your beliefs, or you are seeking from me a means of escape from sorrow and conflict. If you are asking for confirmation, then there is doubt, which must not be allayed. You never ask another whether you are in love. And if anyone were to describe reality, it would no longer be real. How can you describe to one who has not known it, what it is to be in love?

Now I say there is a reality; it cannot be measured by words. You cannot be aware of that reality if there is fear, if there are limitations that destroy the delicate pliability of the mind and heart. So instead of inquiring what God is, find out whether your mind and heart are enslaved by fear which creates illusion and limitation. When the mind and heart free themselves from those self-imposed protections, then in fulfilment there is the understanding of that which is.

Question: In some of your earlier talks, you have said that conflict exists only between the false and the false, never between the real and the false. Will you please explain this.

Krishnamurti: There cannot be a struggle between light and darkness. Illusion gives rise to conflict, not between itself and reality, but with its own creations. There is never conflict between intelligence and stupidity.

Question: Please explain the meaning of pure action. Does it come about when life expresses itself through the liberated individual?

Krishnamurti: Let us for the moment leave aside the liberated individual, and understand what we call action.

With certain limitations and prejudices the mind-heart meets life or experience. In this contact between the dead and the living, there is action. Desire is seeking fulfilment. In its realization, in its action there is pain and pleasure, and the mind records them. In the expression of other desires there is again pain and pleasure, and again the mind stores them. Thus the mind becomes the storehouse of memories. These memories are acting as warnings. So action becomes more and more controlled and directed by these memories, based on pain and pleasure, on self-defence. Action, because it is born out of self-protective memories and desires, is continually creating restrictions, limitations. There is the action of self-defensive memories, and an action which is free from this centre of self-imposed limitation.

Question: Do you hold back from the public something of what you know?

Krishnamurti: There is in most people a desire to be exclusive, to separate themselves from others through knowledge, through titles, through possessions. This form of seclusion gives strength to their self-importance, to their small vanities. Our society, both the temporal and the so-called spiritual, is based on this hierarchical exclusiveness. To yield to this separativeness creates the many gross and subtle forms of exploitation.

I have no secret teachings for the few. Naturally there are those who desire to go more deeply into what I say; but if they become exclusive and create a secret body, they are being encouraged to do so by their own desire to be exclusive.

Question: Do you believe in God?

Krishnamurti: Either you put this question out of curiosity to find out what I think, or you want to discover if there is God. If you are merely curious, naturally there is no answer; but if you want to find

out for yourself if there is God, then you must approach this inquiry without prejudice; you must come to it with a fresh mind, neither believing nor disbelieving. If I said there is, you would accept it as a belief, and you would add that belief to the already existing dead beliefs. Or, if I said no, it would merely become a convenient support to the unbeliever.

If a man is truly desirous to know, let him not seek reality, life, God, which will only be an escape from sorrow, from conflict; but let him understand the very cause of sorrow, conflict, and when the mind is liberated from it, he shall know. When the mind is vulnerable, when it has lost all support, explanations, when it is naked, then it shall know the bliss of truth.

September 7, 1935

Question: What have you to say about the treatment of criminals?

Krishnamurti: Now it all depends upon whom you call a criminal. A pathological person is not a criminal, and it is folly to put him in a prison. He needs medical attention and care. A person who deliberately steals is generally called a criminal. Unless he is a pathological case, he steals because there is for him an insufficiency of the necessities of life. So what is the sense of turning him into a criminal by throwing him into prison? He is the result of cruel, absurd and exploiting economic conditions. He is not the real culprit, but the whole system of acquisitiveness which creates the exploiter.

There is yet another type of man who also is called a criminal; his ideas, being true, become dangerous, and you get rid of him by sending him to prison or by killing him.

Through one's own action one either creates conditions which produce the so-called criminal, or destroys those limitations which create sorrow.

Question: It is being said that you are an Agent of the British Government, and that your talk against nationalism is part of a vast plan of propaganda directed towards keeping India within and subject to the British Empire. Is this true?

Krishnamurti: I am afraid this is not true. It is rather absurd to be told, when one says what one thinks, that one is an agent for some cause or country. (Laughter) To me, nationalism, whether in Chile, England or India, is destructive. It separates human beings, causes many evils. Nationalism is an ugly disease; and when I say this, those people from other countries who have vested interests here or in any country not their own are very much in agreement with it; and those for whom nationalism is a means of exploiting their own people are very much opposed to it. Nationalism is, after all, a false sentiment, stimulated by vested interests and used for imperialism and war.

Question: Is not what you say against nationalism detrimental to the welfare of the smaller nations? How can we in Chile hope to uphold our national integrity and well-being unless we feel intensely nationalistic and defend ourselves against the larger nations who seek to control and dominate us?

Krishnamurti: When you talk about upholding your national integrity and well-being, you mean developing your own particular class of exploiters. (Laughter) Do not think in terms of Chile or any other country, but think of humanity as a whole.

Yesterday I was walking in the country, and there was a lovely sunset. The mountains and the snow were aglow, clear, beautiful. A labourer, literally in rags, passed by. Some have money to live comfortably and enjoy the luxury and the beauty of life; others have to work from morning till night, from a tender age until they die, without leisure, without hope. We allow in every country all this cruelty and horror. We have lost our delicate feelings, we are frustrated and are destroying ourselves through fear and acquisitiveness.

Surely, to abolish poverty, you must think as human beings, not as nationals. There can only be humanity, and not the cruel division of races and the childish absurdity of nationalism. Why cannot this happy and intelligent state be brought about? Who is preventing it? Each one of you, because you think in terms of Chile, England, India, or some other country. As beliefs divide people, so you have let frontiers destroy the unity of man. It rests with you, not with a vague thing called the mass, to bring about human unity and happiness.

Question: You apparently believe that all priests are scoundrels. (Laughter) In the Catholic Church there are many great and saintly men. Do you call these also exploiters?

Krishnamurti: Through fear one creates authority; and yielding to it must bring about exploitation. So each one, through fear, creates exploiters. By your own desires and fears you have created religions, with their dogmas, creeds, and all their pageantry and show. Religions as organized beliefs, with their vested interest, do not lead man to reality. They have become engines of exploitation. (Applause) But you are responsible for their existence. Mind must be free from those illusions which fear has created, those illusions that now appear

as reality; and when the mind is simple, direct, capable of thinking truly, then it will not create exploiters.

Question: Your teaching concerning the family seems to me heartless and cold. Is not the family a most natural outcome of affection between human beings? Why then are you against it?

Krishnamurti: What is the family now? It is based on possessiveness, which destroys love. Where there is a sense of possession, there must be exploitation. Where there is love, there is no imposition or possessiveness. But if you consider our present morality, you will see that it is based on maintaining this possessive attitude towards life. By our egotistic craving we are destroying the perfume and the beauty of life. Where there is love, family does not become a centre of exploitation.

Question: If one lives free of such vices as the use of alcohol and tobacco and follows a strictly vegetarian diet, can this not be a great factor in helping one to understand your teachings?

Krishnamurti: Please, it is not what you put into your mouth that gives you understanding. (Laughter) What gives you understanding is facing life directly, simply and truly. But by merely giving up meat, alcohol or tobacco you are not going to understand reality. A great many people have given up these things, hoping for happiness. Fulfilment lies not in giving up but in understanding. Mind cannot be a slave to fear and to illusions. Discover first the impediments, the limitations which cripple the mind and heart, and when you liberate yourself from them, then there will be intelligent and natural existence.

Question: How can there possibly be individual well-being until there is a mass movement to remove the capitalistic exploiters from power? Surely the mass movement must come first in order to clear the way for the under dog, and only then will there be an equal opportunity for all.

Krishnamurti: Now to put one or the other first, individual well-

being or collective action, must ultimately hinder man's fulfilment. True fulfilment brings about the welfare of the whole as well as of the individual. What is it that we call the mass? It is you. There cannot be true collective action without individual comprehension. The mass movement is really the result of clear thought and action on the part of every individual. If each one of you merely says that there ought to be collective action, then such action will never take place, because you are merely avoiding your individual responsibility of action. When a man relies on the action of the mass, he himself is truly afraid to act.

If there is to be a radical, complete change, you, the individual, must awaken to the limitations that now cripple your mind and heart. In liberating yourself from those egotistic, illusory hopes, ambitions and cruelties, there will be intelligent co-operation and not compulsion and exploitation.

Question: I have a friend who is mediumistic. When she goes into a trance, many great spirits talk through her, including Napoleon, Plato and Jesus, and their advice is very helpful in the spiritual life. Why do you not speak about the value of spiritualism and mediumship?

Krishnamurti: I have been talking about authority and its destructive influence upon intelligence, whether it be the authority of the living or of the dead. It does not become any the holier because it is of the past or of the dead. Authority, compulsion, destroys fulfilment, whether it is exercised by religion, by society or by mediums. What is behind this desire for guidance? One is afraid that by one's own act one will be caught up in suffering; so, in order to avoid it—in fact, not to live—one says, "I must follow, I must be guided." There is the movement of truth only when the mind is no longer held by fear, with all its illusions, when it is no longer seeking guidance or being guided. This aloneness is not exclusiveness; it comes into being when there is the discernment of the false.

Question: You say that spiritual organizations are useless. Is this true for all people, or only for those persons who have gone beyond the spiritual level of mankind in general?

Krishnamurti: When you think that what I say is applicable only to the few, you make of me an exploiter. You think that another needs the falseness, the illusions of organized belief. If it is false, if it is unspiritual for you, then it is unspiritual and false for all. There is no relative stupidity. Because we do not desire to think directly and clearly, we pacify ourselves by saying that intelligence is a matter of slow growth. For example, acquisitiveness, if you really think about it profoundly, is a poison in itself. But if you thought about it deeply, it would involve action and suffering, so you say that freedom from acquisitiveness is progressive, relative, to be realized by degrees. In other words, you are not at all sure that acquisitiveness is a poison. In the same way, you are not at all sure that religions, sects are inherently stupid. If a thing is false, it is false for everyone, under all circumstances.

Question: If the idea of individual immortality is false, what is the purpose of individual existence?

Krishnamurti: To understand this problem of individual immortality you must come to it without any bias. The very craving for immortality prevents its deep comprehension. To understand this deeply, mind must have the power of complete discernment, not choice based on identification. Our cravings are so strong, our egotistic self-protective impulses are so vital, that our very want blinds us. Where there is craving there cannot be discernment. True culture is action for its own beauty, without seeking reward.

When you say "I", what do you mean by that? You mean the form, the name, certain unfulfilled desires, qualities and defensive reactions which you call virtue; all these make up that limited consciousness which we call the "I". The mind has enclosed itself within the many walls of illusion and limitation, and the many layers of memories cause frustration. What you are trying to do is to immortalize this frustration which is the "I". There cannot be immortality for illusion. Life is eternal, ever becoming. To discern this deeply, mind must liberate itself from all the impediments that cause frustration. By being fully aware, all the hidden, secret desires, fears and pursuits come into consciousness; then only can there be true freedom from them. Then there is reality.

Question: I have a daughter who was formerly very studious and loved her music, but now she does nothing but read your books. What do you advise her mother to do? (Laughter)

Krishnamurti: I wonder why your daughter has given up her music? It may be because she has discovered that it was not her deep fulfilment, and she is trying to find her true expression. But if she merely reads what I have said, without the fullness of action, then my words will become a hindrance.

We often think that living according to a certain idea will awaken intelligence. What really awakens intelligence is action without the fear of not adjusting oneself to a standard or an ideal. This demands great awareness and pliability of mind.

Question: Have you attained to what you are in this life, through a series of past lives?

Krishnamurti: You are asking me if one can understand truth, life or God through accumulation of experience.

Experience has merely taught us to be cunningly self-protective, to create defences against the movement of life. In this enclosure the mind takes shelter, guarding itself more and more against the continual becoming of life. These defensive barriers divide the movement of life into the past, the present and the future. It is this division that destroys the continuity of life as a whole. From this there arises fear, which is covered over by illusions, hopes. So long as the mind-heart is caught up in this division there cannot be the understanding of truth; for then experience merely becomes a source of conflict and sorrow, whereas it should wear down these self-protective barriers and so liberate the mind and heart to the movement of life.

September 8, 1935

Friends,

As many incorrect statements have been made in the newspapers concerning me, I wish to correct them before I proceed with my talk. I am not a Theosophist. I do not belong to any sect or party or to any particular religion, for religion is a distinct hindrance to man's fulfilment. Nor do I desire to convert you to some fantastic theories and conclusions.

Now you may ask, "What is it that you want to do? If you don't want us to join any society or accept certain theories, what is it then that you want to do?"

What I want to do is to help you, the individual, to cross the stream of suffering, confusion and conflict, through deep and complete fulfilment. This fulfilment does not lie through egotistic self-expression, nor through compulsion and imitation. Not through some fantastic sentiment and conclusions, but through clear thinking, through intelligent action, we shall cross this stream of pain and sorrow. There is a reality which can be understood only through deep and true fulfilment.

Before we can understand the richness and the beauty of fulfilment, mind must free itself from the background of tradition, habit and prejudice. For example, if you belong to a particular political party, you naturally regard all your political considerations from the narrow, limited point of view of that party. If you have been brought up, nursed, conditioned in a certain religion, you look at life through its veil of prejudice and darkness. That background of tradition prevents the complete understanding of life, and so causes confusion and suffering.

I would beg of you to listen to what I have to say, freeing yourself for this hour at least from the background in which you have been brought up, with its traditions and prejudices, and think simply and directly about the many human problems.

To be truly critical is not to be in opposition. Most of us have been trained to oppose and not to criticize. When a man merely opposes, it generally indicates that he has some vested interest which he desires to protect, and that is not deep penetration through critical examination. True criticism lies in trying to understand the full significance of values without the hindrance of defensive reactions.

We see throughout the world extremes of poverty and riches, abundance and at the same time starvation; we have class distinction and racial hatred, the stupidity of nationalism and the appalling cruelty of war. There is exploitation of man by man; religions with their vested interests have become the means of exploitation, also dividing man from man. There is anxiety, confusion, hopelessness, frustration.

We see all this. It is part of our daily life. Caught up in the wheel of suffering, if you are at all thoughtful you must have asked yourself how these human problems can be solved. Either you are conscious of the chaotic state of the world, or you are completely asleep, living in a fantastic world, in an illusion. If you are aware, you must be grappling with these problems. In trying to solve them, some turn to experts for their solution, and follow their ideas and theories. Gradually they form themselves into an exclusive body, and thus they come into conflict with other experts and their parties; and the individual merely becomes a tool in the hands of the group or of the expert. Or you try to solve these problems by following a particular system, which, if you carefully examine it, becomes merely another means of exploiting the individual. Or you think that to change all this cruelty and horror, there must be a mass movement, a collective action.

Now the idea of a mass movement becomes merely a catchword if you, the individual, who are part of the mass, do not understand your true function. True collective action can take place only when you, the individual, who are also the mass, are awake and take the full responsibility for your action without compulsion.

Please bear in mind that I am not giving you a system of philosophy which you can follow blindly, but I am trying to awaken the desire for true and intelligent fulfilment, which alone can bring about happy order and peace in the world.

There can be fundamental and lasting change in the world, there can be love and intelligent fulfilment, only when you wake up and begin to free yourself from the net of illusions, the many illusions which you have created about yourself through fear. When the mind frees itself from these hindrances, when there is that deep, inward, voluntary change, then only can there be true, lasting, collective action, in which there can be no compulsion.

Please understand that I am talking to you as an individual, not to a collective group or to a particular party. If you do not awaken to your full responsibility, to your fulfilment, then your function as

a human being in society must be frustrated, limited, and in that lies sorrow.

So the question is, How can there be this profound individual revolution? If there is this true, voluntary revolution on the part of the individual, then you will create the right environment for all without the distinction of class or race. Then the world will be a single human unit.

How are you going to awaken as individuals to this profound revolution? Now what I am going to say is not complicated, it is simple; and because of its very simplicity, I am afraid you will reject it as not being positive. What you call positive is to be given a definite plan, to be told exactly what to do. But if you can understand for yourself what are the hindrances that are preventing your deep and true fulfilment, then you will not become a mere follower and be exploited. All following is detrimental to completeness.

To have this profound revolution, you must become fully conscious of the structure which you have created about yourself and in which you are now caught. That is, we have now certain values, ideals, beliefs, which act as a net to hold the mind, and by questioning and understanding all their significance, we shall realize how they have come into existence. Before you can act fully and truly, you must know the prison in which you are living, how it has been created; and in examining it without any self-defence, you will find out for yourself its true significance, which no other can convey to you. Through your own awakening of intelligence, through your own suffering you will discover the manner of true fulfilment.

Each one of us is seeking security, certainty, through egotistic thought and action, objectively and subjectively. If you are conscious of your own thought, you will see that you are pursuing your own egotistic certainty and security, both outwardly and inwardly. In reality, there is no such absolute division of life as the objective and the subjective world. I make this division only for convenience.

Objectively, this search for egotistic security and certainty expresses itself through family, which becomes a centre of exploitation, based on acquisitiveness. If you examine it, you will see that what you call the love of family is nothing but possessiveness.

That search for security again expresses itself through class divisions which develop into the stupidity of nationalism and imperialism, breeding hatred, racial antagonism and the ultimate cruelty of war.

So through our own egotistic desires we have created a world

of nationalities and conflicting sovereign governments, whose function is to prepare for war and force man against man.

Then there is the search for egotistic security, certainty, through what we call religion. You like fondly to believe that divine beings have created these organized forms of belief which we call religions. You yourself have created them for your own convenience; through ages they have become sanctified, and you have now become enslaved to them. There can never be ideal religions, so let us not waste our time discussing them. They can exist only in theory, not in reality. Let us examine how we have created religions and in what manner we are enslaved to them. If you deeply examine them as they are, you will see that they are nothing but the vested interest of organized belief, holding, separating and exploiting man.

As you are objectively seeking security, so also you are seeking subjectively a different kind of security, certainty, which you call immortality. You crave for egotistic continuance in the hereafter, calling it immortality. Later in my talks I will explain what to me is true immortality.

In your search for that security, fear is born, and so you submit yourself to another who promises you that immortality. Through fear you create a spiritual authority, and to administer that authority there are priests who exploit you through belief, dogma and creed, through show, pomp and pageantry, which throughout the world is called religion. It is essentially based on fear, though you may call it the love of God or truth; it is, if you examine it intelligently, nothing but the result of fear, and therefore it must become one of the means of exploiting man. Through your own desire for immortality, for selfish continuance, you have built this illusion which you call religion, and you are unconsciously or consciously caught in it. Or you may not belong to any particular religion, but you may belong to some sect which subtly promises a reward, a subtle inflation of the ego in the hereafter. Or you may not belong to any society or sect, but there may be an inward desire, hidden and concealed, to seek your own immortality. So long as there is a desire for self-continuance in any form, there must be fear, which but creates authority, and from this there comes the subtle cruelty and stupidity of submitting oneself to exploitation. This exploitation is so subtle, so refined that one becomes enamoured of it, calling it spiritual progress and advancement toward perfection.

Now you, the individual, must become conscious of all this intricate structure, conscious of the source of fear, and be willing to

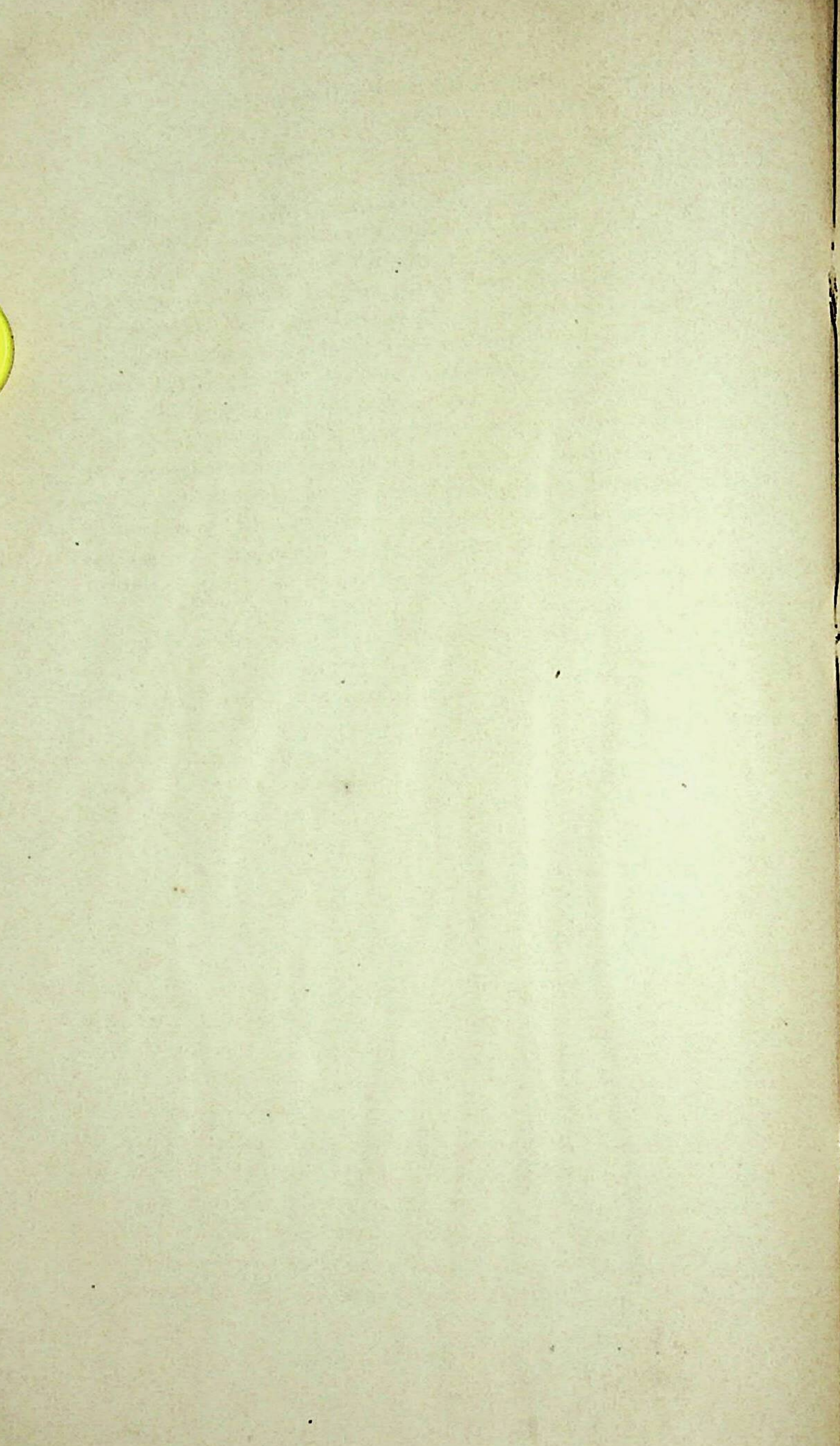
eradicate it, whatever be the consequence. This means coming into conflict individually with the existing ideals and values; and when the mind frees itself from the false, there can be the creation of right environment for the whole.

Your first concern is to become conscious of the prison; then you will see that your own thought is continually trying to avoid coming into conflict with the values of the prison. This escape creates ideals which, however beautiful, are but illusions. It is one of the tricks of the mind to escape into an ideal, because if it does not escape, it must come directly into conflict with the prison, with the environment. That is, the mind wants to escape into an illusion rather than face the suffering which will inevitably arise when it begins to question the values, the morality, the religion of the prison.

So what matters is to come into conflict with the traditions and values of the society and religion in which you are caught, and not intellectually escape through an ideal. When you begin to question these values, you begin to awaken that true intelligence which alone can solve the many human problems.

As long as the mind is caught up in false values, there cannot be fulfilment. Completeness alone will reveal truth, the movement of eternal life.

October 20, 1935



Second Talk in Mexico City

Friends,

Everyone desires to be happy, to be complete and to fulfil; to fulfil in order that there may be no emptiness, no void, but a deep richness of continual sufficiency. One calls this the search for truth or God, or gives some other name to it to convey the deep desire for reality. Now this desire, for most people, becomes merely an escape, a flight from the actuality of conflict. There is so much suffering and confusion in and about us that we seek a supposed reality as a means of flight from the present. For most people, what they call reality or God or happiness is merely an escape from suffering, from this continual tension between action and understanding. Each one tries to find an escape from this conflict through some kind of illusion which is offered by religions or by various so-called spiritual societies and sects; or he seeks to lose himself in some kind of activity.

Now if you carefully examine what these societies offer—organized, as they are, around a belief, as are all religions and sects—you will find that they give security, comfort, through a saviour or a Master, through guides, through following certain systems of thought, ideals and modes of conduct. All these modes of conduct, systems, assure a subtle form of egotistic security, self-defence against life, against the confusion created by thoughtlessness. As we cannot understand life with its swift movement, we look to systems to help us out, and these we call modes of conduct or patterns of behaviour. So, being afraid of confusion and sorrow, you create for yourselves an authority that assures you of safety and security against the flow of reality.

Take, for example, the desire to follow an ideal or a mode of conduct. Now why is there the need to follow an ideal, a principle or a pattern of behaviour? You say that you need an ideal because there is so much confusion in and about you; that this ideal will act as a guide, as a directive force to help you across this confusion, uncertainty and turmoil. In order not to be caught in this suffering, you subtly escape through an ideal, which you call living nobly. That is, you do not want to confront and understand the confusion itself, and you do not desire to comprehend the causes of conflict; your only concern is to avoid sorrow. So ideals, modes of conduct, offer a convenient escape from actuality. In the same way, if you examine your

search for guides and saviours, there is in it a subtle and hidden desire to run away from suffering. When you talk about seeking truth, reality, you are really seeking complete self-protection, either here or in the hereafter. You are moulding yourself after a pattern that guarantees you against suffering. This pattern, this mould, you call morality, creed, belief.

Now all this indicates that there is a deep, hidden fear of life, which must naturally create authority. So where there is authority in the form of an ideal, a mode of conduct, or a person, there must be egotistic craving for protection and security. In this there is not a spark of reality. Thus your actions, shaped and controlled by ideals, are always made incomplete, for they are based upon defensive reaction against intelligence, life.

In following an ideal or a mode of conduct, or submitting oneself to a particular authority, either of religion, of a sect or of society, there cannot be true fulfilment; and only through fulfilment is there the bliss of truth.

As what we call our morality and ideals is based on self-defensive-reactions against life, we are unconscious of them as impediments, as barriers which separate us from the movement of life. Complete fulfilment exists only when these self-protective barriers have been wholly dissipated by our own effort and intelligence.

If you would know the bliss of truth, you must become fully aware of these self-defensive barriers, and dissipate them through your own voluntary decision. This demands steady and continuous effort. Most people are not willing to make that effort. They would rather be told exactly what to do, they would rather be like machines, acting in the grooves of religious superstition and habit. You must examine these defensive barriers of ideals and morality and come directly into conflict with them. Until you as an individual voluntarily free yourself from these illusions, there cannot be the comprehension of truth. In dissolving these illusions of self-protection, the mind awakens to reality and its ecstasy.

Question: Is it possible to know God?

Krishnamurti: To speculate and intellectually draw conclusions as to whether God exists or not has to me no deep significance. You can know whether there is God or not, only with your whole being, not

with one part of your being, the intellect. You have already a fixed belief either that there is God, or that there is not. If you approach this question either with a belief or with non-belief, you cannot discover reality, for your mind is already prejudiced.

You can discover whether there is or there is not God only by destroying these self-protective barriers and being completely vulnerable to life, wholly naked. This involves suffering, which alone can awaken intelligence, from which is born true discernment. So what value has it if I tell you that there is or that there is not God? The various religions and sects throughout the world are filled with dead beliefs; and when you ask me whether I believe in God or not, you only want me to add another dead belief to the museum. To discover, you must come into conflict with the various illusions of which you are now unconscious; and in that conflict, without any escape through an ideal, through authority or the worship of another, there will be born the discernment of reality.

Question: Are you or are you not a member of the Theosophical Society?

Krishnamurti: I do not belong to any society or sect or party. I do not belong to any religion, for organized belief is a great impediment, dividing man against man and destroying his intelligence. These societies and religions are fundamentally based on vested interest and exploitation.

Question: How can I be free of sexual desire, which prevents me from leading the spiritual life?

Krishnamurti: For most people, life is not fulfilment but continued frustration. Our occupation is merely a means of earning a livelihood. In it there is no love, but only compulsion and frustration. So your work, which should be your true expression, is merely an adjustment to a pattern, and in this there is incompleteness. Your thoughts and emotions are limited and thwarted by fear, and so action brings about its own frustration. If you really observe your own life, you will see that society on the one hand, and the whole religious structure on the other, is forcing, compelling you to shape your thoughts and actions after a pattern based on self-protection and fear. So

where there is continual frustration, naturally the problem of sex becomes overwhelming. Until the mind and heart are no longer slaves to environment, that is, until they have discerned the false in it through action, sex will be an increasing and overpowering problem. To treat it as unspiritual is absurd.

Most people are caught up in this problem, and to solve it truly, you must disentangle your creative thought and emotion from the impositions of religion and the stupid morality of society. (Applause) Through its own effort the mind must disentangle itself from the net of false values which society and religion have imposed upon it. Then there is true fulfilment, in which there are no problems.

Question: Will you tell us how to communicate with the spirits of the dead? How can we be sure that we are not deceived?

Krishnamurti: You know, it is becoming throughout the world a craze to communicate with the dead. It is a new kind of sensation, a new toy. Why do you want to communicate with the dead? Is it not because you want to be guided? Again you want to defend yourself against life, and you think a person being dead has become more wise and so able to guide you. To you the dead are more important than the living. What matters is, not whether you can communicate with the dead, but that you shall fulfil, without fear, completely and intelligently.

To understand life deeply and fully, there must be no fear either of the present or of the hereafter. If you do not penetrate the present environment through your own capacity and intelligence, you will naturally escape into the hereafter or seek guidance and so avoid the beauty of life. Because this environment is restrictive, exploiting, cruel, you find a release in the hereafter, in the search for guides, Masters and saviours. Until you act completely with regard to all the human problems, you will have various fears and subtle escapes. Where there is fear there must be illusion and ignorance. Fear can be eradicated only through your own effort and intelligence.

Question: I gather that you are preaching the exaltation of the individual and that you are against the mass. How can individualism be conducive to co-operation and brotherhood?

Krishnamurti: I am not doing anything of the kind. I am not preaching individualism at all. I am saying that there can be true co-operation only when there is intelligence; but to awaken that intelligence, every individual must be responsible for his effort and action. There cannot be a true mass movement if each one of you is still held in the prison of selfish defences. How can there be collective action for the welfare of the whole if each one of you is secretly acquisitive, defending himself and so fearing his neighbour, classifying himself as belonging to a particular religion or belief, or smitten with the disease of nationalism? How can there be intelligent co-operation when you have these secret prejudices and desires? To bring about intelligent action, it must begin with you, individually. Merely to create a mass movement involves exploitation and cruelty. When you, the individual, realize the stupidity and the cruelty of the interrelated social and religious environment, then through your intelligence will it be possible to create collective action without exploitation. So the important thing is not the exaltation of the individual or the mass, but the awakening of that intelligence which alone can bring about the true welfare of man.

Question: Will I reincarnate on earth in a future life?

Krishnamurti: I will explain briefly what is generally meant by reincarnation. The idea is that there is a gap, a division between man and reality, and this division is one of time and of understanding. To arrive at perfection, God or truth, you must go through various experiences till you have accumulated sufficient knowledge, equivalent to reality. This division between ignorance and wisdom is to be bridged only through constant accumulation, learning, which goes on life after life till you arrive at perfection. You who are imperfect now, shall become perfect; for that you must have time and opportunity, which necessitates rebirth. This, briefly, is the theory of reincarnation.

When you talk about the "I", what do you mean by it? You mean the name, the form, certain virtues, idiosyncrasies, prejudices, memories. In other words, the "I" is nothing but many layers of memories, the result of frustration, the limitation of action by environment, which cause incompleteness and sorrow. These many layers of memories, frustrations, become the limited consciousness which you call the "I". So you think that the "I" is to go on through

time, becoming more and more perfect. But since that "I" is merely the result of frustration, how can it become perfect? The "I", being a limitation, cannot become perfect. It must ever remain a limitation. The mind must free itself from the cause of frustration now, for wisdom lies ever in the present. Understanding is not to be gained in a future.

Please, this needs careful thought. You want me to give you an assurance that you will live another life, but in that there is no happiness or wisdom. The search for immortality through reincarnation is essentially egotistic, and therefore not true. Your search for immortality is only another form of the desire for the continuance of self-defensive reactions against life and intelligence. Such a craving can only lead to illusion. So what matters is, not whether there is reincarnation, but to realize complete fulfilment in the present. And you can do that only when your mind and heart are no longer protecting themselves against life. The mind is cunning and subtle in its self-defence, and it must discern for itself the illusory nature of self-protection. This means that you must think and act completely anew. You must liberate yourself from the net of false values which environment has imposed upon you. There must be utter nakedness. Then there is immortality, reality.

October 27, 1935

Third Talk in Mexico City

Friends,

Most people have accepted the idea that man is something more than the mere result of environment. I mean by environment, not only the social and religious background, but also the past. That man is something more than this is especially accepted by those who call themselves religious, spiritual people. The majority of you have accepted this idea, if you carefully examine it, on the authority of another; or it is dictated to you by your own hope or longing, which you call intuition. You have not discovered for yourselves whether you are something more than merely social entities. Seeing that life around you is stifling, sorrowful, you crave for happiness and submit yourselves to a particular mode of conduct which is based on self-protection. You believe that man is more than mere matter because teachers have proclaimed it and many religions and sects have maintained it throughout the ages. But if you strip your mind of these authorities and illusions created through hope, you will inevitably come to the conclusion that there is no deep certainty within you concerning this matter.

Then there are those who say that man is nothing but the result of environment. They say that to change man, environment must be wholly controlled and man must be subjugated to it, so that there can be the certainty of his happiness.

There is the religious idea which conceives of lasting happiness only in the hereafter, which says that you can never find happiness here. From this there are developed beliefs, creeds, dogmas, saviours and Masters, to lead you to that lasting happiness. Thus we have innumerable escapes through which man is exploited.

So you have two diametrically opposed ideas concerning man, at least they seem to be, but fundamentally they are not. One maintains that man is mere clay to be conditioned by intelligent environment, and the other, that he can be truly intelligent only in the hereafter by conditioning himself through certain beliefs. Some maintain that man can be made intelligent through law, by controlling environment; and religions, through threat and fear, promise divine happiness in the hereafter if man conditions himself to certain beliefs and dogmas. If you examine both ideas, they have a common attitude towards man: one says that he must be controlled by the law of the state, and the

other that he must be dominated through punishment and reward in the hereafter. The religious and the non-religious, though they hate each other, are fundamentally alike, for they both believe in conditioning and controlling man. This is what has happened and what is now taking place. In both there is this fundamental idea of dominating, compelling, forcing man to a certain pattern.

With this compulsion there can be no true fulfilment. There can be creative intelligence and happiness only when there is no compulsion, when you act voluntarily, without fear. To know creative action, without this continual, limiting compulsion, you must become conscious of the innumerable impositions that are placed upon you, and which you have created in search of your own egotistic security through society and religion. In voluntarily freeing yourself from these egotistic compulsions, there is fulfilment.

How can there be fulfilment if there is compulsion and so fear? Fear and compulsion will exist as long as action is based on egotistic expression. When your mind and heart free themselves from those values based on exploitation and religious egotism, then there can be true and intelligent fulfilment. It is only voluntary action that will ever keep society pure and man intelligent.

Question: If man is life and life is eternally perfect, why must man pass through experience and sorrow?

Krishnamurti: Again this is one of our religious prejudices, that life is eternally perfect. You know nothing about it. All that you know is that life is a continual struggle and pain, and occasionally there is a spark of happiness, beauty and love. The real question is, Must there be continual suffering and what significance has experience?

Sorrow is but the indication of a mind and heart held in limitation; the mere escape from sorrow and the search for a remedy does not liberate the mind, does not awaken it to intelligence. Experience becomes limitation and hindrance if the mind uses it as a means of further self-protection. We learn from experiences to protect ourselves, be more cunning, so as not to suffer. The avoidance of sorrow is called knowledge gained from experience. We learn from experiences to guard ourselves against the movement of life. So each experience leaves a self-defensive memory, and with that limitation we

live through another experience, adding further walls of self-protection. Thus there is an ever increasing barrier and limitation, and when this comes into contact with the movement of life, there is suffering. When the mind voluntarily frees itself, through understanding, from these self-protective barriers, then there is the flow of reality.

Question: What should be the ultimate goal of the individual?

Krishnamurti: There can never be a goal, a finality, because life is a continual becoming, and that becoming is immortality. But the desire of man is to have something definite and certain to which he can cling and by which he can guide himself. He is continually seeking this through many subtle forms, for he is afraid of being insecure. So he says, "There must be an ultimate objective or goal." There cannot be. You want an ideal to follow because life is so confusing, conflicting, sorrowful, and you say, "I must have something by which I can guide myself, so as not to suffer." If you examine it, this is only a deep desire to escape into an illusion. So your ideal, your goal, your perfection, is simply a means of escape from this turmoil and pain.

Question: Is the law of karma, or cause and effect, a fact in nature?

Krishnamurti: The Sanskrit word karma signifies action. You can act deeply, fully, only when the mind and heart are not held in limitation. Where there is fear, there must be the creation of illusion, limitation. This limitation creates incompleteness of action and causes suffering. From this suffering the mind seeks an escape through some illusion, ideal, belief, which only creates greater limitation in action and so further sorrow. In this vicious circle the mind is caught.

As long as action springs from fear, born of egotism, there must be incompleteness. All action born of a closed mind and heart must create conflict and suffering. As our minds are filled with many frustrations, caused through fear, it is necessary to awaken to those limitations, and the mind must voluntarily free itself from them, through action. Then there is completeness of action, fulfilment.

Question: What is your opinion of spiritualism?

Krishnamurti: There are many things involved in this desire to know if there is life in the hereafter. Because we have lost someone whom we love greatly, in our sorrow we desire to find out if that person continues to live. But suppose you know that life continues in the hereafter, the question of sorrow is in no way solved. The emptiness, the void is still there, but the momentary happiness of some assurance cannot lastingly cover up our agony. This constant search for consolation makes our life more and more empty, shallow, worthless.

Also there is a desire to find what is called a guide, an authority. You want to be guided because you are afraid of life, and so you create exploiters, as in organized religions.

So in your search for comfort, consolation, you are destroying yourself, creating emptiness in your mind and heart. Where there is a desire to follow, there is an indication of fear and the creation of self-defences against intelligence, against life, reality.

October 30, 1935

Fourth Talk in Mexico City

Question: How can we educate a child to best fit him to attain the fulfilment of which you speak?

Krishnamurti: Education is given either to make a child fit into a particular system, pattern, or to awaken intelligence in him so that his life shall be full and complete. If you desire to mould him to a definite system, you must first inquire into its real nature. Boys and girls are being trained to conform to a particular form of thought and action, essentially based on acquisitiveness and fear. Now do you desire your child to fit into this particular mould? If you do not, then you must look at this problem quite differently. That is, you must consider whether a human being is to be forever shaped, controlled, dominated by environment, whether he is to be forever conditioned, limited by fear; or whether, by awakening his intelligence, he is to be helped to break through this environmental limitation to deep fulfilment.

If human beings are to fulfil, there must be intense, steady thought and action on your part, because your minds are so influenced, so dominated by authority, that you think children must be imposed upon, must be shaped to fit into a particular pattern of society. When you desire a person to fit into a particular mode of conduct it indicates fear, on which your religions and social morality are based. In this frame there is no fulfilment. Please understand what I mean by individual fulfilment. I do not mean egotistic expression in any form. True fulfilment comes when the mind and heart voluntarily free themselves from those self-defensive values imposed by religion and society.

So if you would really help the child to fulfil, you must understand individual fulfilment in society. I cannot now go into details or explain the many subtle ideas that are connected with it; but as long as the mind and heart are forcing themselves to conform to a particular mode of conduct, to a pattern of egotistic self-defence, there must ever be fear, which denies true fulfilment and makes of man an imitative machine. You who are grown up, you have to awaken to the limitations of these self-defensive values, and create the true revolution, not the mere antithesis of authority.

Question: Is it your intention to create a world revolution against the existing order?

Krishnamurti: Where there is the exercise of authority, there cannot be intelligence. Where there is compulsion, imposition, there must be revolt. Revolution is the result of oppression and of authority. Where there is compulsion, domination in any form, there must be revolt, revolution. After revolution has taken place, there is again established authority, the crystallization of thought and morality. From the imposition of authority to revolution, and from revolution to compulsion once again—this is the vicious circle in which the mind is continually caught. What will break this circle is the understanding of the deep significance of authority itself.

We create authority through the desire for comfort and security, for enrichment and protection, not only here but also in the hereafter. Based on this desire there is established a social and religious structure which must oppress and exploit others; and against this, there is the reaction of revolt. If you who are creating compulsion and hence misery for others and for yourself became deeply aware of its poison, then there would not be fear expressing itself through attachment to an ideal, to a belief, to a family, as a means of security. There would then be that constant becoming, that living movement of life, the everlasting.

Mere revolution, without the fundamental inquiry into authority, creates a new prison in which your mind and heart will again be caught. A revolution is created by a group, and that group has come into being through individual thought and action. But if the individual is only seeking, consciously or unconsciously, his own security, then there will arise but another group of compulsions and impositions. What truly matters is this constant awareness to free the mind and heart from their own desire to be secure. When the mind is truly free from craving for security, when the mind is truly insecure, then there is the ecstasy of the movement of life, which cannot be known through a mere revolt, a reaction against authority.

Question: What is the significance of death?

Krishnamurti: We will discover the significance of death by understanding the unhappiness and the agony caused by death. When there is a death, there is an intense shock which we call suffering. You

have lost someone whom you love greatly, on whom you have relied, who enriched you. When there is suffering, the indication of poverty of being, we seek a remedy, the remedy which religions offer, the final unity of all human beings, with the many theories concerning it. Then there is the spiritualistic drug, and the comfortable remedy in the idea of reincarnation. We seek innumerable escapes from the agony caused by the death of someone whom we love greatly. These escapes are but subtle ways to lose and forget ourselves. Our concern is not with the dead, but with our own suffering. Only we call it the love of the dead.

Now if you do not seek consolation, however subtle it may be, then that very suffering will awaken your true intelligence, which alone will reveal the flow of reality. I am not theorizing; I am telling you what really does take place. Through death you become conscious of your own emptiness, void, loneliness, and this causes pain; and to be free of this agony, you seek remedies, consolations. You are merely seeking opiates to drug your mind. So the mind becomes a slave to ideals, beliefs, and the inquiry into the idea of reincarnation, into the spirit world, only leads to further enslavement. All this indicates poverty of being. To cover it up you seek guides, modes of conduct, systems of thought. But you can never cover it up. However much the mind may try to avoid it or try to escape from that shallowness, it continues to express itself in many ways. It is important that the mind does not escape through any remedy, that it faces wholly its own emptiness. As most of you have not faced it completely, you cannot say that there will be nothingness, further emptiness. You will find out what takes place only after experimenting, living in this manner. In becoming fully conscious you will observe how the mind is ever trying to avoid the deep understanding of the cause of sorrow, and in that full awareness you will truly dissolve the cause.

In carefully covering up the cause of emptiness, the subtle and deep egotism, you think that you have solved the problem of death. Suffering is but the indication of a stagnant and attached mind, and instead of realizing this you merely seek another form of drug to put it to sleep again. So our life is a continual awakening, called sorrow, and being put to sleep again.

When there is suffering, beware of being put to sleep by comforters with their remedies. When the mind has lost its own egotistic limitation, then there is that movement of life, ever becoming, in which there is no shadow of death.

Question: It is clear that organized religion cannot make man perfect, but does it not bring him nearer to God through encouraging a life of virtue and unselfishness?

Krishnamurti: Let us be very clear what we mean by religion. For me, organized religions have nothing to do with the sayings of the great teachers. The teachers have said do not kill, love your neighbour, but religions of vested interest encourage and support the slaughter of humanity. (Applause) By encouraging nationalism, supporting a special class, with all its organized belief, religion participates in the killing of man. Religions throughout the world not only exploit through fear, but also separate man from man. Such organized religions cannot in any way aid man in the realization of truth.

Now this organized belief which we call religion has been created by us, it hasn't miraculously come into being. We have created it through our desire for security and as a means of self-defence. As we have brought it into being, through our fear, we must through our thought and action free ourselves from its false ideals and values; but if we merely seek further security, it will become another prison to hold the mind and heart. Where there is a search for security, self-protection, here or in the hereafter, there can never be the understanding of truth, which alone shall set man free.

When you say that you must be unselfish in order to realize God, you are really being egotistic in a subtle form. That is, you say, "I shall love my neighbour in order to find happiness, God." Then you do not know love; you are merely looking for a reward; the mentality of one seeking an exchange cannot understand truth. You do not perceive beauty in action itself, but you are really interested in what reward action will bring you. You develop virtue as a means of self-protection. The so-called virtuous shall not know the beauty of truth. Man can understand it only when his mind and heart are completely naked and vulnerable. Most people are afraid of being vulnerable to life, so they develop protective walls which they call virtue. When there is no longer the desire nor the necessity to protect oneself, then there is bliss.

Question: Is God just and good? If so, why does he permit evil in the world?

Krishnamurti: Let us leave God out of this question, because you don't know, really, whether God is good or evil. You have been told that God is love, that he is just and good. And if you really, profoundly believed it, your whole life would be different. As it is not, do not concern yourself about God.

You want to know how and why evils, miserable conditions, exploitation exist in the world. We have created them. Each individual, through his intense desire to be secure, to be safe, to be certain, has created a society, a religion, in whose shelter he takes comfort. So we as individuals have created this system, and as individuals we will have to awaken to our creation and destroy all the things that are false in it; then in that freedom there will be love, truth.

Instead of escaping from the objective world of confusion and misery into the subjective, in which you hope to find God, let there be harmony between the subjective and the objective. Begin to discover this harmony; do not crave for it, but become aware of the cause of disharmony. By understanding how this disharmony comes into being through the many forms of egotistic expression, you will naturally come to that harmony which is enduring, living.

Question: Does consciousness evolve?

Krishnamurti: Many people think that there is a universal or cosmic consciousness, or whatever they call it, and a particular, individualistic consciousness. What we intimately know is the individualistic, limited consciousness, and you are asking me if this consciousness is progressive, evolving.

Now what do you mean by individual consciousness? This limited consciousness is the result of conflict between desire and environment, that is, the present and the past; this consciousness is the result of the various impositions, compulsions, to which the mind has submitted itself in its search for security; it is also the many scars of incomplete action. The "I" or egotistic consciousness is made up of these conflicts, compulsions, and the many layers of self-defensive memories. With this background the mind lives through an experience and learns from it only further means of self-protection. When you say you are learning through experience, you fundamentally mean that you are erecting greater and more cunning walls of self-defence. So each experience is creating further defences, barriers against life.

You ask me if this limited consciousness, having its roots in self-

protection, evolves and perfects itself. How can it? It cannot. However much it may seem to evolve, it must ever remain a centre of limitation and frustration. A consciousness based on self-protective memories must lead to illusion, not to reality.

Question: You speak of a truth which is at present beyond the reach of our minds and hearts. Since we know of its existence only through you, how can we strive for it unless we accept it on your authority?

Krishnamurti: As I explained, we accept authority when we seek security, comfort, certainty. If you seek truth in order to shelter yourself against the storm and confusion of life, then you will find authorities that will give you comfort. But I am not offering you comfort. I say that there is the bliss of reality when the mind is free from compulsion and illusion. Where there is a search for comfort there must be egotism, which in its subtlest form is sometimes called the search for truth. The following of another cannot awaken your mind to reality. Instead of escaping to an ideal, to the truth of another, discover how confusion and sorrow have been created in and about you. In piercing through the false values in which the mind takes shelter there comes the perception of reality.

We think that intelligent fulfilment lies in following a method, a discipline, and so we look to another, which makes our action incomplete and limited. We try to escape from this shallowness, frustration, by creating new authorities, and so increase our limitations. They are caused by our own actions based on reward, recompense, on fear and compulsion. Instead of trying to become complete, discover the cause of frustration, which is egotism in its many subtle forms. As long as you are living in a set of false values, there must be incompleteness and suffering. None can lead you out of it except you yourself through your own effort and understanding.

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